

The Anatomie of Abuses.

Containing

A Description of such notable Vices and enormities, as raigne in many Countries of *the world, but especiallie in this Realme of England: Together* with most fearefull examples of Gods heauie Iudgements inflicted vpon the wicked for the same as well in *England* of late, as in other places else where,

Writte godly to be read of all true Christians euery where, but most chiefly, to bee regarded in *England*.

Made dialogue-wise by Philip Stubbs, Gent.

Now, the fourth time, newly corrected and *enlarged by the same Author.*



Imprinted at London by Richard Iohnes, at the sign of the
Rose and Crowne next about S. *Andrewes* Church
in Holborne, 1595.

ab a bin

of Africa.

A Description of the

[Faint, illegible markings]

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with visible creases, discoloration, and small dark spots, possibly due to age or handling. There is no text or other markings on the page.

Printed in London by Richard Dones, Printer to the
Roi and Crown near about St. Dunstons Church
in Holborn, 1757.



To the Christian Magistrates

and godly Gouvernors of England, whose authority & offi-

ces are to reforme vice and maintain vertue, P. S. wisheth

the fauour of God, increase of godly honour,

reward of laudable vertue, and eternal

felicity through Iesus

Christ.

Right Honourable, worshipfull and welbelo-
ued, the Lord our God hauing by the pow-
er of his worde, created heauen and earth
with all other thinges, for the benefit, com-
fort and vse of man: the last of all other (euen
the sixt day) he made man after his owne similitude and like-
nesse, to this end, that in him he might be glorified aboue all
other creatures. And therefore, whereas in making of other
things, he vsed onely this word *Fiant*, bee they made, or let
them be made: when he came to make man, consulting with
himselſe, and as it were, asking counsell at his wisedome,
he said, *Faciamus hominem*, let vs make man, that is, a woon-
dertull creature, and therefore is called in Greeke *Microcos-
mos*, a little world in himſelſe. And truly he is no leſſe, whe-
ther we conſider his ſpirituall ſoule, or his humaine body.
For what Creature is there vpon the face of the earth com-
parable to man, either in body or ſoule? For what creature
hath an immortal ſoule but only man? what Creature can
foreſee things to come, remember thinges paſt, or iudge of
thinges preſent, but only man? what creature beareth the I-
mage of God but man? what creature is made ſo erect to be-
hold the heauens as man? what creature may bee likened to

THE EPISTLE

man, wh ether we respect the lineaments, the demensions, and proportion of the body, or the giftes and graces of the mind. And finally, what creature hath the promise of the resurrection and glorification of their bodies, and of eternall life, but only man. Then seeing the Lord hath made man thus glorious, & preferred him by many degrees, aboue all other creatures (the Angelicall creatures set apart,) it is manifest he hath done it to some end and purpose, namely, that he might be glorified in him, & by him aboue all other his works, according to the measure of his integrity, excellency and perfection. And hereby we may learne that it is the wil of God, that we should bend al our force to the aduancing of his glory, the edification of his people, and the building vp of his Church, which he hath redeemed with the blood of his his deare sonne.

Which thing (me thinke) is notably figured fourth vnto vs in the 25. of *Exodus*, where the Lord commanded *Moses* to build him a Tabernacle, or house of prayer, to this ende & purpose (doubtlesse) that therein his Law might be read and preached, his ceremonies duly practized, his Sacrifices and offerings faithfully performed, and his glorious name called vpon & obeyed. To the crection wherof, every one conferred somewhat, some brought gold, some siluer, & some brasle, lead & tin: other brought silk, purple, skarlet, and other ornaments, and the meanest brought somewhat, namely skins, haire, sand, lime, mortar, wood, stone, and such like. Euen so wold the lord haue euery one to confer somewhat, euē such as he hath, to the building vp of his spiritual house the Church purchased with the blood of Christ. Wherefore seeing it is so, that euery one is to further this spirituall building to his possible power: I haue rather cholen with the simplest & meanest sort to bring, though but haire, sand, skinnes, lime, mortar, wood and stones, then altogether to sit idle and contribute nothing.

Not

DEDICATORIE

Not doubting, but that the chiefe Maister and builder of this house, Christ Iesus will not dislike, but rather accept of this my poore contribution, no lesse then he did of the poore widowes Mite, to whome it was imputed that she had cast more into the treasury of the Temple, then all the rest: for what she wanted in effect, that she supplied in affect. And for that also the Lord our God committing his talents to euery one, whether more or lesse, not onely requireth of vs the same againe simply, but also, as a straiter computist, demandeth interest and gaine of euery one of vs: and for that not onely, he is a murtherer and a Homicide before God, who slayeth or killeth a man with materiall sworde, but hee also, who may preuent the same murther, and will not. And for that not only, he is guilty of hainous transgression that committeth any euill actually, but also he who consenteth to it, as he doth, who holdeth his peace, or he who by any means might auoid it, & either through negligence will not, or for feare of the world dare not. Therefore, albeit, that I haue receiued, but one poor talent, or rather but the shadow of one yet least I might be reprooued (with that vnprofitable seruant) for hiding my small talent in the earth, not profiting therewith at all, either my self or others, I haue aduentured the contriuing of this litle treatise, intituled, *The Anatomie of Abuses*, hoping that the same (by diuine assistance) shall somewhat conduce to the building vp, and erection of this spirituall house of the Lord.

And although I be one, that can doe least in this godlie course of life, palpable barbarisme forbidding me so much as once to enter into wiledomes schoole, yet for that some wil not, for feare of loosing worldly promotion (though in the meane time they looke the kingdome of heauen) other some dare not for displeasing the worlde: I say, for these and semblable causes together, with the zeale and goodwill I beare vnto my cuntrye, & feruent desire of their conuersiō
and

THE EPISTLE

and amendement. I haue taken vpon me the publishing of this booke. Which God grant may be with like plausible alacrity receiued, as with paines & good will, I haue collected it, for the benefit of my cuntry, the pleasure of the godly, and amendement of the wicked. And I doubt not, that as none, but the wicked and peruerse, whose gawld backs are tured, will repine against me, so the Godlie and vertuous, will accept of this my labour, and trauell herein sustained, whose gentle fauour and goodwil, shall counterpoize the maligne stomackes and austere countenances of the other.

After that I had fullie perfected this book, I was minded notwithstanding, both in regard of the strangenesse of the matter it intreateth of, and also in respect of the rudenesse of my pen, to haue suppressed it for euer, for diuerse and sundry causes, and neuer to haue offered it to the viewe of the world. But notwithstanding, being ouercome by the importunate request, and infatigable desire of my friends, I graunted to publish the same, as now you see it extant.

And becaule this my booke is subiect to as many reproches, taunts, and reproofes, as euer was any little book subiect vnto (for that few can abide to heare their faults discovered) I thought it most meetest to be dedicated to all good Magistrates and men in authoritie, to reforme vice, & maintaine vertue: Vnto whom, in al humble dutie I doe willingly present the same. And therefore, as the Lorde God in mercy hath giuen you his power & authority to reforme vices and abuses, so I beseech him to giue euery one of you a hungry desire to accomplish the same: for as you know, reformation of manners and amendement of life, was neuer more needfull. For, was pride (the chiefeft argument of this booke) euer so ripe? Doe not both men and women (for the most part) euerie one in generall goe attired in Silkes, Velvets Damasks, Sattens, and what not els? which are attire onely for the Nobility and Gentrie, and not for the other at any hand.

hand. Are not vnlawfull games, playes, Enterludes, and the like euery where frequented? Is not whoredome, couetousnesse, vsurie and the like dayly practized without all punishment of lawe? Was there euer seene lesse obedience in Youth of all sortes, both men-kinde and women-kind towards their superiours, Parents, Masters and gouernors?

But hereof I need to say no more, referting the good confideration as well of these as of the rest, to your Godlie Wisedomes, beseeching you to pardon my presumption in speaking thus much, for, *Zelus Domini huc adiecit me*, the zeale of my Cod hath driuen me hither.

Thus I cease to molest your cares any further with my rude speeches, most humbly beseeching you, not onely to admit this my booke into your protection, but also to persist, the iust defenders thereof, against the swinish crue of railing and slanderous tongues, so shall I acknowledge my selfe most bounden to pray vnto god for the prosperous & good estates of you all, whom I beseech for Christ his sonnes sake, to blesse and prosper you in all your godly proceedings now and for euer.

Your Honours and Wisdomes
most bounden,

P. S.



I. F. In commendation of the Authour and his Book.

S Hall men prophane, who toyes haue writ
and wanton Pamphlets store:
Which onely tend to nourish vice,
and wickednes the more:

Deserue their praise, and for the same,
accepted be of all:

And shall not this our Authour then,
receiue the Laurell palle?

Who for good will in sacred breast,
he beares to native soile,

Hath published this godlie booke,
with mickle paine and toile?

Wherein, as in a mirrour pure,
thou maist beholde and see

The vices of the world displaid,
apparent to the eie.

He flattereth none, as most men doe,
in hope to get a price:

But shewes to all their wickednesse,
and Gods diuine Iustice,

A Godlier booke hath not beene made,
nor meeter for these dayes:

Oh reade it then, thanke God for it,
let th' Authour haue his praise.

The



The Anatomie of Abuses in England.

The Interlocutors, or Speakers:

SPVDEVS. PHILOPONVS. *Cap. i.*

GOOD giue you good Morrow, Maister Philoponus.

Philo. And you also good Brother Spudeus.

Spud. I am glad to see you in good health, for it was reported in our country (by reason of your discontinuance from thence I thinke) that you were dead, long ago.

Flying fame oftentimes a lyer.

Philo. Indeed, I haue spent some time abroad els where, than in my native countrey (I must needs confesse) but, how false that report is (by whomsoever it was first broched, or how farre so euer it be dispersed) your present eyes can witnesse.

Spud. I pray you what course of life haue you led in this your long absence, forth of your owne countrey?

Philo. Trulie (brother) I haue led the life of a poore Traueller, in a certaine famous Island, once named Albania, after Britania, but now presentlie called Anglia, wherein I haue liued these seuen winters and moze, traueilling from place to place, euen all the land ouer indifferently.

The place where the author hath trauelled.

Spud. That was to your charges I am sure, was it not I pray you?

Phi. It was so: but what then? I thank God, I haue atchiued it, and by his diuine assistance prosperously accomplished it, his glorious name, (worthy of all magnificence) bee eternally praised therefore.

Traueilling chargeable.

Spud. To what end, did you take in hand this great trauell, if I may be so bold as to aske you?

B.

Philo.

The causes
that mooued
the Author to
take this tra-
uel in hand,

The difference
betwixt a mā
that hath tra-
uelled, and a
man that
hath not.

The benefite
of a good
Companion
to trauele
withall.

A request to
auoid scandal
or offence.

Phil. Trulie to see fashions, to acquaint my self with the na-
tures, qualities, properties and conditions of all men, to break
my selfe to the world, to learne nurture, good demeanour, and
ciuill behaviour: to see the goodly situation of Cities, Townes, &
countries, with their prospectes, and commodities: and finallie,
to learne the state of all things in generall: all which, I coulde
neuer haue learned in my owne countrey at home. For (in my
poore iudgment) hee that sitteth at home, euer abiding in one
place, knoweth nothing, in respect of him, that trauellet abroad:
and he that knoweth nothing, is a brut beast. But he that know-
eth all things (which thing none doth but God alone) he is (as it
were) a God amongst men. And seeing there is a perfection in
knowledge, as in euery thing els, euery man ought to desire that
perfection aboue al other things: for in my iudgment, there is as
much difference betwixt a man that hath trauelled much, and
him that hath dwelt euer in one place (in respect of knowledge,
and science of things) as is betweene a man liuing, and one dead
in graue. And therfore I haue had a great felicitie in traueilling
abroad all my life long.

Spud. Seeing that by diuine prouidence, we are met together,
let vs (vntill we come to the end of our iourney, vse some confe-
rence of the state of the world now at this day, as wel to recreate
our mindes, as to cut off the tediousnesse of our iourney.

Phil. I am very wel content so to do, reioycing not a little of
your good company: For Comes facundus in via, pro vehiculo
est. A good companion to trauele withall, is in steed of a wagon or
Chariot. For as the one doeth ease the painfulnesse of the way,
so doeth the other alleuiate the pkesomnesse of the Journey
intended.

Spud. But before I enter into dispute with you, (because I
am a Countrey man, rude and vnlearned: and you a Civilian,
indued with great wisdome, knowledge, and experience) I
most humbly beseech you, that you will not bee offended with
me, though I talke with you somewhat rudely, without either
polished wordes, or filed speeches, which your wisdome per-
aduenture doth require, and my insufficiencie and inability be-
ing such, is not able for to peelde.

Philo. Your speeches (I put you out of doubt) shall not bee
offensive

offensive to me, if they be not offensive to God first.

Spud. I pray you then, what manner of Countrey is England, where you say you have travelled so much:

Phil. A pleasant and famous Ilande, immured about with the sea, as it were with a wall, wherein the aire is temperate, the ground fertile, the earth abounding with all things, either needfull for man, or necessarie for beast.

England a goodlie Countrey.

Spud. What kinde of people are they that inhabite that Countrey:

Philo. A strong kind of people, most audacious, bolde, puissant, and heroicall, and of great magnanimitie, valiancie, and prowes, of an incomparable feature of body, of an excellent complexion, and in all humanitie, inferiour to none vnder the Sunne.

The people of England.

Spud. This people whome God hath thus blessed, must needs be a very godly people, either els they be meerlie ungratefull to God, the authour of all grace, and of these their blessings especially:

Philo. It grieveeth me to remember their liues, or to make mention of their workes: for notwithstanding that the Lord hath blessed them, with the knowledge of his truth aboue all other Lands in the worlde, yet is there not a people more corrupt, wicked, or peruerse, liuing vpon the face of the earth.

The liues of the people of England.

Spud. From whence spring all these euils in man: for wee see euerie one is inclined to sinne naturallie, and there is no flesh which liueth, and sinneth not.

Phil. All wickednesse, mischiefe, and sinne (doubt you not brother Spud.) springeth from our auncient enimie the deuill, the inueterate corruption of our nature: and the intestine malice of our owne hearts, as from the efficient causes, and stinking puddles of all uncleannes and filthinesse whatsoever. But wee are now new creatures, and the adopted children of God created in Christ Iesus to good workes, which God hath prepared for vs to walke in, and therefore we ought to haue no fellowship with the workes of darknesse, but to put on the armour of light, to walk in newnes of life, and to work our saluation with fear and trembling, as the Apostle speaketh. And our sauiour Christ biddeth vs, so to work as our workes may glorify our heauenly father, But the contrary is most true,

From whence all euilles spring in mā,

We ought to haue no dealing with the workes of the flesh.

The daie of
Dome not
regarded.

Euerie man
must answer
for himselfe.

The mutuall
harmonie of
one member
with another

for there is no sin, which was euer broached in any age, that flourisheth not now. And therefore the fearefull day of the Lord cannot be farre off; at which day, all the world shall stand in flashing fire, and then shall Christ our Sauour come marching in the cloudes of heauen, with this dreadfull Tara tantara sounding in each mans eare: *Arise you dead, and come to iudgment*, and then shall the Lord reward euerie man according to his workes. But how little this day is feared, and how slenderlie regarded in England, it would grieue any Christian hart to consider.

Spud. It is but a follie to grieue for them, who sorrow not for themselves. Let them sinke in their owne sinne: live wel your self and you shall not answer for them, nor they for you, Is it not written: *Vnusquisque portabit onus suum*. Euerie one shall beare his owne burthen. *Anima quæ peccauerit, ipsa morietur*. The soule that sinneth shall die: Wherefore cease to sorrow or grieue any more for them: for by all likelihood they are such as the Lord hath cast into a reprobate sence, and destinate to destruction, that his power, his glorie, and his iustice, may appear to al the world.

Phil. Oh brother, there is not any Christian man, in whose heart shineth *scintillula vlla pietatis*, any spark of Gods grace, but will grieue, seeing his brethren and sisters in the Lord, members of the same bodie, coheires of the same kingdome, and purchased with one and the same inestimable price of Christ his blood, to run desperately headlong into the gulfe of destruction and perdition both of body and soule for euer. If the least or meanest member of thy whole body be hurt, wounded, cicatrized, or bruised, toth not the heart, and euery member of the bodie feeles the anguish and paine of the grieved part, seeking and endeuouring by all means possible (euery one in his office & nature) to repaier the same, & neuer ioying, until it be restored again to his former integritie & perfection: Which thing in the ballance of Christian charitie considerably weighed, moueth me, and ought to moue any good Christian man to mourne for their defection, assaying by all means possible to reclaime them, and to bring them home againe, that their soules may be saued in the day of the Lord. And the Apostle commaundeth vs, to the vttermost of our power, *ut simus alteri emolumento*. That we should be an aid and helpe one to another. And that we do good to all men, *dum tempus habemus*,

mus, whilst we haue time. To weep with them that weepe, to mourne with them that mourne, and to be of like affection one towards another. And common reason teacheth vs, that we are not borne for our selues onelie: for *Ortus nostri partem patria, partem amici, partem Parentes vendicant.* Our countrey challengeth a part of our birth, and brethren and friends require another part, and our parents (and that *optimo iure*) do vindicate a third part. Wherefore I will assay to doo them good (if I can) by discovering their abuses, & laying open their enormities, that they seeing the grievousnes of their maladies, & daunger of their diseases, may in time seek the true physition of their souls, Christ Iesus, of whome ouelie cometh all health and grace, and so eternally be saued.

No man borne for himselfe.

Spud. Seeing that so many and so hainous inozmities doe raigne and rage in England, as your words do import, & which mooue you to such intestine sorrow and grieve of minde: I pray you describe vnto me more particularly some of those capitall abuses, and horrible vices which are there frequented, and which displease the Maiesty of God most in your iudgment:

A particular discription of Pride, the principall abuse in England, and how manifold it is. *Cap. 2.*

Philip.

You do wel to request me to describe vnto you some of those great abuses, and Cardinall vices which are vsed in England, for no man (in any competent volume) is able to comprehend the sum of all the abuses there practised. And whereas you would haue me to speake of those capitall and chiefe abuses, which both are deadly in their own nature, and which offend the Maiesty of God most: We think you herein shake hands, with the sworn enemies of God the Papists, who say, there are two kinds of sins, the one Venial, the other lethal or deadly. But you must vnderstand, that there is not the least sinne that is committed, either in thought word or deed (yea, *Væ vniuersæ iustitiæ nostræ si remota misericordia iudicetur.* Wo be to al our righteousness, if mercie put away, it shuld be iudged) but it is damnable. *Dempta misericordia Dei, if the mercie of God be taken away.* And againe, there is no sinne so lethall or deadly, nor yet any offence so

the number of abuses in England infinite.

Al sinne in its owne nature is mortal.

griuous

The greatest
abuse which
offendeth God
most, is pride

Pride the be-
ginning of
all evils.

Eccle. 10

What is it
but Pride
dares attempt
it.

Pride is three
fold, pride of
the heart,
pride of the
mouth, and
pride of ap-
parell.

grievous, but the grace and mercie of God is able to pardon and remit, if it be his good pleasure so to do. So that you see now, there is no sinne so Veniall, but if the mercie of God bee not extended, it is damnable: nor yet any sinne so mortall, which by the grace and mercie of God, may not be done away. And therefore, as we are not to presume of the one, so are wee not to dispaire of the other. But to returne again to the satisfying of your request. The greatest abuse, which in my iudgement both offendeth God most, and is there not a little aduanced, is, the execrable sinne of Pride, and excesse in Apparell, which is there so rotten ripe, as the filthy dregges thereof, haue long since presented themselves, before the throne of the Maiestie of God, calling and crying for vengeance day and night incessantlie.

Spu. Wherefore haue you intended to speak of Pride the first of all, giuing it the first place in your discourse: because it is euil in it self & the efficient cause of euill, or for some other purpose?

Philo. For no other cause, but for that I thinke it, not onely euil and damnable in it owne Nature, but also the very efficient cause of all euils, and therefore the wise man was bolde to call it, *Initium omnium malorum*. The beginning and wellspring of all euilles. For, as from the roote all naturall things doe grow, and take their beginning: so from the cursed roote of pestiferous Pride, do all other euils sproute, and thereof are ingenerate. Therefore, may Pride be called not improperly, *Matercula & origo omnium vitiorum*, The Mother and nurse of all mischief. For, what fact so haynous, what crime so flagitious, what deede so perillous, what attempt so venterous, what enterprize so pernicious, or what thing so offensive to God, or hurtfull to man is there in all the worlde, which man will not willingly commit, to maintaine his pride withall: Whereof euery dayes successe ministreth prooofe sufficient.

Spud. How manifold is this sinne of Pride, whereby the glorie of God is defaced, & his Maiestie so grievously offended?

Phil. Pride is threefold: namely, the pride of the heart, the pride of the mouth, and the pride of apparell, the last whereof (unless I be deceiued) offendeth God more then the other two. For as the pride of the heart, and of the mouth, are not opposite to the eye, nor visible to the sight, and therefore cannot intice others

to vanitie & sin(notwithstanding they be grieuous sins in the sight of God)so the pride of apparell which is object to the sight, as an exemplary of euill induceth the whole man to wickednes & sinne.

Spud. How is the pride of the heart committed?

Philo. Pride of the heart is committed, when as a man lifting himselfe on high, thinketh of himselfe, aboue that which he is: dreaming of a perfection in himselfe, when there is nothing lesse: and in respect of himself contemneth and despiseth al others thinking none comparable to himselfe, whose righteousness, notwithstanding, is like to the polluted cloth of a menstruous woman. Therefore the pride of the heart, may be saide to be a rebellious elation, or lifting vp of the mind, against the Lawe of God, attributing and ascribing that vnto himselfe, which is proper to God onelie. And although it be the Lord, Qui operatur in nobis & velle & posse, Who worketh in vs both the will and power to doe good, Ne gloriaretur omnis Caro, least any flesh should boast of his owne power and strength: Yet Pride with his Cousin german Philautia, which is Self-loue, perswadeth him, that he hath need of no mans help but his owne: that hee standeth by his owne proper strength and power, and by no mans els, and that he is all in all, yea, so perfect and good as no more can be required of him in this life.

Spud. How is the pride of wordes, or the pride of the mouth committed?

Philo. Pride of the mouth, or wordes, is, when we boast, bragge, or glorie, either of our selues, our kindred, affinitie, consanguinitie, birth, parentage, and such like: or when we extol our selues in respect of some vertue, sanctimony, synceritie, integrity or perfection, which either is in vs, or which we pretend to be in vs. In this kind of Pride(as in the other)almost euery one offendeth: For shall you not haue all (in a manner) boast and bragge of their auncestors and progenitors: Saying and crying apertore, With open mouth: I am a Gentleman, I am worshipful, I am Honourable, I am Noble, & I cannot tel what: My father was this, my father was that: I am come of this house, and I am come of that: I was boyn of this race, & I was bozne of that, I am descended of this stocke, and I of that: Whereas Dame Nature bringeth vs all into the worlde after one sort, & receiueth

Isaias 50.

What pride of the heart is

How pride of words, or of the mouth is committed.

vainglorious ostentation of births, and parentage, &c

all

al againe, into the womb of our mother (the bowels of the earth) all in one and the same order and maner, without any difference or diuersitie at all, whereof more hereafter shal be spoken.

Spud. How is pride of Apparell comitted?

How pride of
a pparel is
perpetrate &
committed,

Phi. By wearing of Apparell more georgeous, sumptuous, and precious then our state, calling, or condition of life requireth, whereby we are puffed vp into Pride, and induced to think of our selues, more then we ought, being but vile earth and miserable sinners. And this sin of Apparell (as I haue saide before) hurteth more then the other two, for the sin of the heart hurteth none but the Authour in whom it breedeth, so long as it bursteth not forth into outward shew and appearance. And the pride of the mouth, though it be meere vngodly in it own nature, yet is it not so permanent (for Verba cito auolant, & euanescent in aerem, words soone fly a way, and banish in the aire, not leauing any print or Character behind them to offend the eies withal.) But this sinne of the excesse of Apparell, remaineth as an example of euill before our eyes, & is a prouocation to sin, as experience dayly proueth.

A Decorum
to be obser-
ued.

Spud. Would you not haue men to obserue a decency, a comelines, and a decorum in their Attire? Doth not the word of God commaund all things to be done decenter, & secundum ordinem ciuilem: decently and after a ciuill order.

Our apparel
rather defor-
meth them
adorneth vs.

Phi. Yea trulie. I would wish, that a decency, a comely order, and as you say, a decorum were obserued, as well in attire, as in all thinges els: But wolo God the contrare were not true: For doe not the most of our fond Inuentions, and new fangled fashions rather defoyme, then adorne vs: disguise vs, then become vs: making vs rather to resemble sauage beastes, and brutish monsters, then continent, sober and chaste Christians?

Spu. Hath this contagious infection of Pride of Apparell, infected & poysoned any other countries besides Englad suppose you?

Circes cups
and Medeas
pottes haue
made Eng-
land drunke
with pride
No country
so drunken
with pride as
england.

Phil. No doubt, but this poyson of Pride hath shed forth his influence, and poured forth his stinking ozegs ouer all the face of the earth, but yet I am sure, there is not any people vnder the face of heauen, how sauage or brutish soeuer, so poysoned with this Arfnecke of Pride, or that hath drinke so deep of this importionate cup as England hath, with griefe of conscience I speak it, with sorrow I see it, and with teares I lament it.

Spud.

Spud. But I haue heard them say, that other nations passe them for exquisite finenesse and brauery in apparell: as the Italians, the Athenians, the Spaniards, the Chaldeans, Heluetians, Zuitzers, Venetians, Muscouians, and such like: Nowe whether this be true or not, I greatly desire to know.

Philo. This is but a visour or cloak, to couer their own shame withall: onely spoken, not proued: forged in the deceitfull mine of their own lying braines: for (if credit may bee given to auncient writers) the Egyptians are said neuer to chaunge their fashion, or altered the form or fashion of their attire, from the beginning of the world to this day: as Iacobus Stuperius, lib. de diuersis nostræ ætatis habitibus, pag. 16. affirmeth. The Grecians are saide to vse but one kind of apparel without any change: that is to wit, a long gown, reaching down to the ground. The Germanes, are thought to be so precise, in obseruing one vniform fashion of apparel, as they haue neuer receeded from their first originall: as the said Stuperius saith in these wordes: Non enim mores leuiter mutare vetustos, Germanus vnquam consuevit incola: which in English verse is thus much in effect,

*The Germane people neuer vse at all to chop and chaunge,
Their customes old, or els attire, wherein abroad they raunge.*

The Muscouians, Athenians, Italians, Brasilians, Affricanes, Asians, Cantabrians, Hungarians, Ethiopians, Dutch, French, or els what nations soeuer vnder the Sunne, are so farre behinde the people of England in exquisitenesse of apparell, as in effect, they esteeme it little or nothing at all, so it repell the colde, and couer their shame: yea, some of them are so smally addicted thereto, that setting apart all honestie and shame, they go cleane naked. Other some meanly apparelled, some in beasts skinner, some in haire, and what euer they can, some in one thing, some in another, nothing regarding either hosen, shooes, bandes, ruffes, shirts, or any thing els. And the ciuilest nations that are, be so farre estranged from the pride of apparell, that they esteeme him as brauely attired, that is cloathed in our Carzies, Frizes, Rugges, and other kindes of cloath, as we do him that is clad all ouer in silkes, Veluets, Satens, Damaskes, Grograins, Cassaties, and such like. So that hereby you see, that they speake vntruely that say, that other Nations exceed them in brauery of apparell. For it is manifest that all

Stuperius.

All Nations
inferiour to
England for
pride of ap-
parell.

No people so
curious in
newfangles
as they of
England.

Other coun-
tries not to
be blamed,
though they
go in Silkes,
Veluets, and
why.

Other Coun-
tries esteeme
not so much
of Silkes, vel-
uets, as we do

other nations vnder the Sunne, how strange, how new, how fine, or how comely soeuer they thinke their fashions to be, when they bee compared with the diuers fashions, and sundry formes of apparel in England, are most vnhandsome, brutish and monstrous. And hereby it appeareth, that no people in the worlde are so curious in newfangles, as they of England be. But graunt it were so, and admit that others excelled them (which is false) shall wee doe euill, because they do so? Shall their wickednesse excuse vs of sinne, if we commit the like & worle? Shall not the soule that sinneth dy? Wherefore let vs not sinne of presumption with the multitude, because they doe so, least we be plagued with them, because we doe the like. Moreover, those countries are rich and wealthy of themselves, abounding with all kind of precious ornaments, and rich attire, as Silkes, Veluets, Satens, Damaskes, Sarcenet, Taffeta, Chamlet, and the like (for all these are made in those forren countreyes) and therefore if they weare them, they are not to be blamed, as not hauing any other kinde of clothing to couer themselves withall. So if we would content our selues with such kinde of attire as our owne countrie doeth yeeld vs, it were somewhat tollerable. But we are so captiuat in Pride, that if it come not from beyond the seas, it is not woorth a strawe. And thus we impoverish our selues in buying their trifling Merchandizes, more pleasant than necessary, and in rich them, who laugh at vs in their sleeves, to see our great folly in affecting of trifles, and parting with good wares for them. And how little they esteeme of Silkes, Veluets, Satens, Damaskes Taffetaes, and such, we may easily see, in that they sell them to vs for our Woolles, Frizes, Rugges, Carzies, and the like, which they would neuer, if they esteemed of them as we doe. So that you see they are forced of necessitie, to weare such rich attire, wanting other thinges (whereof wee haue store) to inuest themselves withall. But who seeth not (except wilfullie blinde) that no necessitie compelleth vs to weare them, hauing abundance of other thinges to attire our selues with all both handsomner, warmer and comelier then they in euery respect: but farre fetched and deare bought, is good for Ladies, they say.

Spu. Doe you thinke it not permitted to any, hauing store of other necessarie cloathing, to weare Silkes, Veluets, Taffeties

fatties, and other such rich attire, of what calling soeuer they be.

Philo. I doubt not, but it is lawfull for the nobilitie the gentry and the Magistery, to weare rich attire, euery one in their calling. The Nobilitie and Gentry to inoble, garnish, and set forth their birthes, dignities and estates. The Magisterie to dignifie their callings, and to demonstrate and shew forth the excellencie, the Maiestie and worthynesse of their offices and functions, thereby to strike a terrour and feare into the hearts of the people, to offend against their office and authoritie: but yet wold I wish, that what so is superfluous or ouermuch, either in the one, or in the other, shuld be distributed and erogate, to the help and subuention of the poore members of the body of Christ Iesus, of whom an infinite number dayly perish, through want of necessary refection, & due sustentation to their bodies. And as for priuate subiectes, it is not at any hand lawfull that they shoulde weare silkes, Veluets, Satens, Damaskes, golde, siluer, and what they list (though they be neuer so able to maintaine it) except they being in some kind of office in the common wealth, doe vse it for the dignifying and innobling of the same: Or at the commandement of the chiefe Magistrate for some speciall consideration, or purpose. But now there is such a confuse mingle mangle of apparell in England, and such horrible excesse thereof, as euery one is permitted to flaunt it out, in what apparell he listeth himselfe, or can get by any meanes. So that it is very hard to knowe, who is worshipfull, who is a Gentleman, who is not: for you shall haue those, which are neither of the Nobilitie, Gentilitie, nor Yeomanrie, no, nor yet any Magistrate or officer in the common wealth, goe daylie in silkes, Veluets, Satens, Damaskes, Taffaties, and such like: notwithstanding, that they be both base by birth, meane by estate, and seruile by calling. And this I accompt a great confusion, and a generall disorder in a Christian common wealth.

Spud. If it be not lawfull for euery one to weare silks, veluets, Satens, Damaskes, Taffaties, gold, siluer, precious stones, & what not, wherfore did the Lord make and ordaine them?

Phil. I deny not, but they may be woꝛne of them, who want other things to cloath themselves withal, or of the Nobility, Gentry, or magistery, for the causes aboue said, but not of euery proud Thraſo indifferently, that hath store of other attire ynough & yet did

euery man may weare apparel according to his calling.

the nobilitie may weare gorgeous attire, and why

Magistrates may weare sumptuous attire, & why.

Not lawfull for priuate subiectes to weare sumptuous attire,

hard to know a gentleman from another by apparell.

Wherefore the
Lord made
rich orna-
ments.

Whereto rich
ornaments
do serue.

not the Lord ordaine these rich ornaments, & glorious vestiments to be woꝛne of all men, or of any, so much as to splendor, beautifie and set forth the maiestie and glorie of this his earthly kingdom: for, as cloath of gold, Arase, Tapestry, and such other rich ornaments, pendices, and hangings in a house of estate, serue not onely to manuell vles and seruile occupations, but also to decoꝛe, to beautifie, and adorne the house, and to shew the rich estate and glorie of the owner: so these rich ornaments, & sumptuous vestments of the earthly territorie of this world, do not only serue to be woꝛn of them, to whome it doth appertaine (as befoꝛe) but also to shewe forth the power, wealth, dignitie, riches, and glorie of the Lord, the authoꝛ of all things. And herein the Providence and mercie of God appeareth most plainlie, for where there is store of other clothing, there hath he giuen lesse store of silks, Veluets, Satens Damaskes, and such like: and where there is plenty of them, there is no clothing els almost, and thus the Lord hath dealt, for that euery country should be content with their owne kind of attire: except necessity inforce the contrary, for then wee are to vse our libertie in the feare of God.

Spud. I pray you let me intreat you, to shewe me wherefoꝛe our apparel was giuen vs, and by whom?

Philo. Your request is both diffuse and intricat, and moꝛe then my weake and infirme knowledge is able to perfoꝛme: yet least I might be adiudged vnwilling to doe good, I will assay to doe the best that I can.

When, where
and for what
cause our ap-
parell was
giuen vs.

When the Lord our God, a spirituall, intellectuall vnderstanding substance, incomprehensible, immensurable, and inaccessible, had by his word and heauenly wisdom Christ Jesus, created and made the world, and all things therein contained, the first day he created man, after his owne similitude and likenesse, in innocencie, holinesse righteousness, and all kind of perfection: And placing him in Paradise terrestriall, commanded him to till and manure the same. Then the deuill, an old maligner of mankind, who befoꝛe was an Angell in heauen, and through the sinne of Pride, in arrogating to himselfe the seate and throne of Gods Maiesty, cast downe into the lake of Hell, enuying mans glorious estate, which he then had lost, came vnto man in Paradise, and inticed him (like a tortuous Serpent) to eat of the forbidden fruit, whereof the Lord

God

God had forbidden him to taste, on paine of his life: notwithstanding Adam condescending to the perswasions of his wife, or rather of the serpent in his wife, hauing buzzed his venemous suggestions into her eares, tooke of the Apple, and did eat, contrary to the expresse commandement of his God. This done, their eies were opened, they saw their nakednesse, and were not a little ashamed (and yet befoze sinne was committed, they being both naked, were not ashamed, but sinne once contracted, they became vncleane, filthy, lothsome, and deformed) and sewed them garments of Figge leaues together, to couer their shame withall. Then the Lord pittying their miserie, and loathing their deformitie, gaue them beasts felles and skinnes to make them garments withall, to the ende that their shamefull parts might lesse appeare: Yet some are so bzaen faced, and so impudent, that to make the deuill and his members sport, will not sticke to make open shew of those parts, which God commandeth to be couered, Nature willet to be hid, and honestie is ashamed once to behold or looke vpon.

The fall of man by the malice of the deuill.

Impudent beastes that shew their priuities,

Spud. I gather by your words thre speciall points. First, that sinne was the cause why our apparel was giuen vs. Secondly, that God is the authoz, and giuer therof. Thirdly, that it was giuen vs to couer our shame withall, and not to feed the insatiable desires of mens wanton and luxurious eyes:

Phil. Your collection is very true. Then seeing that our apparel was giuen vs of God to couer our shame, to keepe our bodies from cold, and to be as prickles in our eyes, to put vs in minde of our miseries, frailties imperfections and sinne, of our backsliding from the commandements of God, and obedience of the highest, & to exercise vs the rather to contrition, and compunction of spirite, to bewaile our misery, and to craue mercie at the mercifull handes of God, let vs be thankfull to God for them, be sozry for our sinnes (which were the causes thereof) and vse them to the glorie of our God, and the benefit of our bodies and soules at the last. But (alas) these good creatures, which the Lord our God gaue vs for the respectes befoze rehearsed, we haue so peruerterd, as nowe they serue in steed of the deuils nets, to intangle pooze soules in: For euery one now adayes (almost) decke and paint their sepulchres (their bodies I meane) with all kinde of bzauerie, whatsoeuer can be deuised, to delight the eyes of the vncaste beholders, whereby

Wherefore our apparel was giuen vs

Mens bodies liuing sepulchres.

God is dishonored, offence ministred, and much sin dayly committed, as in further discourse shall plainly appeare.

Spud. Did the Lord cloath our first Parents in leather, as not hauing any thing more pretious to attire them withall, or for that it might be a perpetual rule or patterne vnto vs (his posterity for euer) whereafter we are of force to make all our garmentes, so as it is not nowe lawfull for vs to goe in rich attire, without offending his Maiestie:

In our apparell we ought rather to obey necessity, then to feed vanitie,

Adam his mean kind of attire was a signe of mediocrity vnto vs in our apparell.

Phil. Although the Lord did not cloath them so meanly, for that he had nothing els, more pretious to attire them withall (for Domini est terra & plenitudo eius, The earth is the Lordes, and the fulnesse thereof) saith the Lord by his Psalmist, and by his Prophete, Gold is mine, siluer is mine, and all the riches of the world is mine owne: yet no doubt, but he woulde that this their meane and base attire should be as a rule or pedagogie vnto vs, to teach vs that we ought rather to walke meanly and simply, then gorgeously or pompously: rather seruing present necessity, then regarding the wanton appetites of our lasciuious mindes: notwithstanding, I suppose not, that his heauenly maiesty woulde, that those garments of leather, should stand as a rule or pattern of necessity vnto vs, whereafter we should be bound to shape all our apparell for euer, or els grieuously to offend: but yet by this we may see his blessed wil was then, & is now, that we shuld rather go an ace beneath our degree then a iote aboue. And that any simple couering pleaseh the Godly, so that it repell the colde, and coner the shame, it is more then manifest, as well by the legendes of prophane Historiographers, Chronologers, and other Writers, as also by the censures, examples & liues of all Godly since the beginning of the worlde: and if the Lord would not that the attire of Adam should haue bene a signe or patterne of mediocrity vnto vs, hee both in mercy would, and in his mighty power could haue inuested them in silks, Veluets, satens, grogaines, gold, siluer, and what not els: But the Lord our God foresaw, that if he had clothed man in rich and gorgeous attire: (such is our proaness to sinne) he would haue bene proud thereof, and so purchase to himselfe, his bodie and soule eternal damnation.

Spud. Then it seemeth a thing material, and of great moment that we resemble our first Parentes in austericy of apparell and simplicity

Simplicity of attire, so much as may be possible, doth it not?

Phil. I put no religion in going, or not going in the like simple attire of our parents Adam and Eua (as the Sorbonicall Papists doe, placing all their religion in heathen garmentes and Romish ragges) so that we obserue a meane, and exceed not in pride. But notwithstanding, if we approached a little nearer them, in godlie simplicity and Christian sobriety, both of apparell and maner of liuing, we should not only please God a great deale the more, and enrich our countrey, but also auoyd many scandalles and offences, which growe dayly by our excessiue riote, and riotous excelsse in apparel. For doth not the apparel stir by the heart to pride: doth it not intice others to sinne: and doeth not sinne purchase hell the guerdon of pride.

No religion reposed in apparell.

The fruit of pride.

Spud. But they say they please God, rather then offend him in wearing this gorgeous attire, for thereby the glory of his workmanship in them doth more brauely appeare. Besides that, it maketh a man to be accepted, and esteemed of in euery place: whereas otherwise, they should be nothing lesse.

Philo. To thinke that the Lord our God is delighted in the splendent shew of outward apparell, or that it setteth forth the glory of his creatures, and the maiesty of his kingdome, I suppose there is no man (at least no perfect Christian man) so bewitched or allotted. For that were as much, as to say, that stinking pride, and filthy sinne, tended to the glory of God, so that the more we sinne, the more we increase his praise and glorie. But the Lord our God is so farre from delighting in sinne, that he adiudgeth them to eternall death and damnation, that commit the same. Then who is hee that will take pleasure in vaine apparell, which if it be woꝛne but a while will fall to ragges, and if it bee not woꝛne, will soone rot, or els bee eaten with Mothes. His wayes are not our waies, his Iudgementes are not our Iudgementes, as hee sayeth by his Prophete: And whereas they holde, that apparell setteth forth the glory of his Maiesty in his creatures, making them to appeare fairer, then otherwise they woulde of themselves, it is blasphemouslie spoken, and much derogateth, from the excellencie and glory of his name. For saith not God by his prophete Moises, that after he had made all creatures, hee behelde them all, and beholde, they were (and especiallie man the excellentest

The Lord accepteth no man after his apparell.

No attire can make the creature of God seeme faire.

every one is
to content
himself with
his creation
and to praise
God for it.

The Lord
our God is a
consuming
fire, to de-
stroy all im-
penitent sin-
ners.

excellentest of all other his creatures, whom he made after his own
similitude and likenesse) exceeding good. And were all creatures
good and perfect, and onely man not perfect nor faire ynough: If
these their speeches were true (which in fulnesse of their blasphemy
they shame not to speake) then might we easily conuince the Lord
of vnt ruth, who in his sacred word teacheth vs, that man is the per-
fectest creature, and the fayrest of all others that euer he made,
excepting the heauenlie Spirites, and Angelicall creatures as be-
foze) But O man, who art thou that reasonest with thy creator?
Shall the clay say vnto the Potter, why hast thou made me thus?
Or can the clay make himselfe better fauoured then the Potter,
who gaue him his first stampe and proportion: Shall wee thinke
that stinking Pride can make the workmanship of the Lord seem
fayrer: Then why did not the Lord cloath vs so at the first: or at
least, why gaue he not commandement in his will and testament,
which he sealed with the blood of his Sonne, to cloth our selues in
rich and gorgeous apparel, to set forth this glozy the more: But
away with these sauage dogges and hellish haggas, who are of this
mind, that cursed pride glorifieth God, and setteth forth or beautifi-
eth his workmanship in his creatures. In vaine is it, for me to ex-
postulate with them, for doubtlesse none holde this, but such mis-
creants (or deuils incarnate) as the Lord hath cast off into a repro-
bate sence, and preiudicate opinion, whom I beseech the Lord in
the bowels of his mercy, eyther speedily to conuert that they perish
not, or els confound, that they hurt not, that peace may be vnto Is-
raell. Thus hauing sufficiently, I trust refelled their false supposi-
tions, I leaue them to the Lord, beseeching them, as they tender
their owne saluation, *Linguas compescere digitis*, to stoppe their
sacrilegious mouthes with their fingers, & not to spit against hea-
uen, or kicke against the prick, as they doe, any longer. For the
Lord our God is a consuming fire, and vpon obstinate sinners shall
raine downe fire and brimstone, and consume them in his wrath.
This is their portion acquired by sinne.

Spud. But what say you to the other branch of their conclusion
namely, that apparel maketh them to be accepted, and wel taken in
euery place:

Philo. Amongst the wicked, & ignorant pezants, I must needes
confesse, they are the more esteemed, in respect of their apparel, but
nothing

nothing at al the more, but rather the lesse amongst the godly wise. So farre off wil all wise men be, from accepting of any for his gay apparell onely, that (be he neuer so gallantly painted, or curiously plumed in the deceitfull feathers of Pride) they will rather contemne him a great deale the more, taking him to be a man, puffed up with pride and vaine glorie, a thing both odious before men, and detestable before God. And seeing it can not stand with the rule of God his iustice, to accept or not to accept of any man after his apparell, or any other externe shew of deceitfull vanity, it is manifest, that man doing the contrary, is a Iudas to the trueth, a traitor to Iustice, and an enemy to the Lord: wherefore far be that from all good Christians. And if those that goe richly clothed shuld be esteemed the rather for their rich apparel, then a contrario must those that goe in meane and base attire bee the more contemned and despised for their pouerty. And then shoud Christ Iesus our great Ambassadour from the King of heauen, bee contemned: for he came in poore and meane aray: but Christ Iesus is blessed in his poore ragges, and all others are contemned in their rich and precious attire. Under a simple coate many times lieth hid great wisdom and knowledge: and contrarily, vnder bzaue attire sometime is couered great idocie and folly.

The wise wil not accept of anie, after apparell,

Wisdom not tied to exterior pompe of apparell.

Spud. Wherefore would you haue men accepted, if not for apparell?

Phil. If any be so foolish to imagine, that he shal be worshipped, reuerenced, or accepted the rather for his apparel, he is not so wise as I pray God make me. For surely, for my part, I will rather worship and accept of a poore man in his ragged cloutes, hauing the gifts and ornaments of the mind, then I will doe him that roseth and flaunteth it out dayly and houely, in his Silks, Veluets, Satens, Damaskes, Gold or silver whatsoeuer, without the induements of Vertue, whereto only all reuerence is due. And therefore as any man is indued, or not indued with Vertue, and true Godlinesse, so will I reuerence or not reuerence, accept or not accept of him: Wherefore, if any gape after reuerence, worship, or acceptation let him thirst after vertue, as namely, feare of God, zeale to religion, wisdom, knowledge, discretion, modestie, sobrietie, affabilitie, gentlenesse, & such like, then can they be without reuerence & acceptation, no more then the sun can be without light, the Fire

All reuerence due to vertue and not to rich attire.

without the heat, or the water without his naturall moisture.

Spud. Then I gather you would haue men accepted for vertue and true godlinesse onely, would you not?

Wherefore
man is to bee
worshipped
and had in
reuerence.

Gentilitie
without ver-
tue is no
Gentilitie.

An excellent
Apothegme.

The exordiu
of vertue, is
the exordiu
of Gentilitie
and worship,
and want of
the one, is the
decay of the
other.

Philo. I would not only haue men to be accepted and reuerenced for their vertue (though the cheifest reuerence is only to be attributed to him, whose sacred breast is so fraught with vertue, as it may well be called the promptuary or storehouse of true wisdom and godlinesse) but also in part, for their birthes sake, parentage and descent, and not onely for that, but also, in respect of their callings, offices and functions, whether it be in the temporall Magistracie, or Ecclesiasticall presbyterie (so long as they gouerne godly and well :) For the Apostle saith, that those Elders that gouerne well amongst vs, are woorthie of double honour: But yet the man whome God hath blessed with vertue and true godlinesse, though hee bee neither of great birth nor calling, nor yet any Magistrate whatsoever, is woorthy of more reuerence and estimation then any of the other, without the ornamentes of the minde, and giftes of vertue aboue sayd. For what preuaileth it to be borne of Worshipfull progenie, and to be destitute of al vertue, which maketh true Worship? What is it els then to carie a golden Sworde in a Leaden Scabberd? Is it anie thing els than a golden Coffin, or painted Sepulchre, making a faire shewe outwardly, but inwardly is full of all stinck and lothsomnesse? I remember once I read a certaine story of one, a Gentleman by birth and Parentage, who greatlie reproached, and withall disdained another, for that he was come to great authority onely by vertue, being but a poore mans childe by birth: What? quoth the Gentleman, art thou so lustie? Thou art but a Coblers sonne, and wilt thou compare with me, being a Gentleman both by birth and calling? To whome the other replying, said: Thou art no Gentleman, for thy Gentility endeth in thee, and I am a Gentleman, in that my Gentility beginneth in mee. Meaning (vntil I bee deceiued) that the want of vertue in him was the decay of his Gentility, and his vertue was the beginning of true Gentility in himselfe: for vertue therefore, not for apparell, is euerie one to be accepted. For if we should accept of men after apparell onely respecting nothing els, then should it come to passe, that wee might accept of one, both meane by birth, base in vertue, seruile by calling

calling, and poore in estate, more then of some, by birth noble, by vertue honourable, and by calling venerable. And the reason is, because euery one, ragge and rag, go brauer, or at least, as braue as those that be both noble, honozable and Worshipfull.

Spud. But I haue heard say, there is more holinesse in some kind of apparell, then in other some, which makes them so much to affect variety of fashions, I thinke.

Phil. Indeed I suppose that the summe and substance of their religion, doth consist in apparell. And to speake my conscience, I thinke there is more or as much holinesse in the apparell, as in them, that is iust none at all. But admit that there be holinesse in apparell (as who is so infatuate to beleue it) then it followeth that the holinesse pretended is not in them, and so bee they plaine Hypocrites, to make shewe of that which they haue not. And if the holinesse by their attire presaged be in themselves, then is it not in the garmentes: and why doe they then attribute that to the garmentes, which is neither adherent to the one, nor yet inherent in the other? Or if it were so, why doe they glozie of it to the world but I leaue them to their folly, hasting to other matters more profitable to speak of.

Spud. But I haue heard them reason thus. That which is good in it owne nature, cannot hurte: Apparell is good and the good creature of God, ergo no kind of apparel can hurt. And if there be any abuse in it, the apparel knoweth it not. Therefore take away the abuse, and let the apparell remaine still, for so it may (say they) without any hurt at all.

Philo. There be well seasoned reasons, and substantiall asseuerations indeed, but if they haue no better arguments to leane vnto then these, their kingdome of Pride will shortly fall, without all hope of recouerie againe. The apparell in it owne nature is good and the good creature of God (I will not denie) and cannot hurt except it be through our owne wickednesse abused. And therefore, woe be them that make the good Creatures of God instrumentes of damnation to themselves, by not vsing them but abusing them. And yet notwithstanding, it may be said to hurt, or not to hurt, as it is abused or not abused. And whereas they would haue the abuse of apparell (if any be) taken away, and the apparal to remaine still, it is impossible to supplant the one, without the extirpation of the

An argument
trimly continued.

Unpossible
to take away
pride, except
sumptuous
apparell be
taken away
also.

Apparell and
pride combi-
ned together
as mother &
daughter.

Unpossible
not to be
proud of rich
attire.

the other also. For it is truly sayd, *Sublata causa, tollitur effectus.* But not, *Sublato effectu, tollitur causa.* Take away the cause and the effect fayleth, but not contrarily, take away the effect, and the cause fayleth. The externe efficient cause of pride, is gorgeous attire: but to begin to plucke away the effect, to wit, Pride, and not to take away the cause first, namely sumptuous attire, is as if a man intending to supplant a tree by the rootes, should begin to pull the fruit and branches onely, or to pull downe heauen, should dig in the earth working altogether preposterously, indirectly, and contrarily.

And the reason is, for that these two collaterall cosins Apparell and Pride (the mother and daughter of mischief) are so combinate together, and incorporate the one in the other, as the one can hardly be plucked from the other, without the destruction of them both. For the accomplishment wherof, God grant that those wholesome lawes, sanctions, and statutes, which by our most gracious and serene Princessse (whom Iesus preserve for ever) and her noble and renowned progenitors, have bene promulgate and enacted heretofore, may be put in execution. For in my opinion, it is as impossible for a man to weare precious apparell and gorgeous attire, and not to be proud thereof (for if he be not proud thereof, why doth he weare such rich attire, whereas meaner is both better cheape, easier to be had, as warme to the body, and as decent and comely to any chaste Christians eye:) as it is for a man to cary fire in his bosome, and not to burne. Therefore, would God euery man might be compelled to wear apparell according to his degree, estate and condition of life: which if it were brought to passe, I feare least some, who ruffle now in silkes, Veluets, Satens, Damasks, Gold, silver and what not els, should be glad to weare Frize coates, and glad if they might get them too.

Spud. What is your opinion? Did the people of the former world so much esteeme of apparell, as we doe at this present day, without respect had either to sex, kind, order, degree, estate or calling

Philo. No doubt but in all ages they had their imperfections, blemishes and fautes, for *Hominis est errare, labi & decipi, It is incident to man, to erre, to fall, and to be deceiued.* But notwithstanding as the wicked haue alwaies affected, not onely pride in apparell, but also all other vices whatsoeuer, so the chaste, godly and sober Christians, haue euer eschewed this excesse of apparell, hauing a
speciall

Speciall regard to weare such attire, as might neither offend the Maiestie of God, prouoke themselves to pride, nor yet offend their godly brethren in any respect. But (as I haue saide) not onlie the Godly haue detested and hated this vaine superfluitie of apparell, in all times since the beginning of the worlde, but also the very Painymis, the Heathen Philosophers, who knewe not God, (though otherwise, wise Sages and great Clearkes) haue contemned it, as a pestifererous euill: insomuch as they haue writ almost whole volumes against the same, as is to bee seene in most of their bookes yet extant.

The godly haue euer detested pride of apparell.

The very heathen haue contemned sumptuous apparell.

Spud. Are you able to proue that?

Philo. That I am, very easily: but of an infinite number, take a taste of these few, Democrates being demaunded, wherein the beautie and comely feature of man or woman consisted: answered, In fewnesse of speeches well tempered together, in vertue, in integrity of life, and such like. Sophocles seeing one weare gorgeous apparell, sayd to him, Thou foole, thy apparell is no ornament to thee, but a manifest shew of thy follie. Socrates beeing asked what was the greatest ornament in a woman: answered, That which most sheweth her chastitie, and good demeanour of bodie and mind, and not sumptuous attire, which rather sheweth her adulterate life. Aristotle is so strict in this point, that he woulde haue men to vse meaner apparell then are permitted them by the law. The wife of Philo the philosopher, being vpon a time demaunded, why she ware not golde, silver, and precious garments: sayd: She thought the vertues of her husband sufficient ornaments for her. Dionisius the King sent the richest garments in all his Wardrobes, to the noble women of the Lacedemonians, who returned them from whence they came, saying, They would bee a greater shame to them then honour. King Pirrhus sent rich attire to the Matrones of Rome, who abhorred them, as menstruous cloutes. The conceiued opinion amongst the Grecians to this day is, that it is neither gold nor gorgeous attire that adornech either man or woman, but vertuous conditions, and such like. Diogenes so much contemned sumptuous apparell, that he chose rather to dwell in wilderness amongst brute beastes, all his life long, then in the pompous Courtes of mighty Kinges one day to be resiant. For he thought if he had the ornaments of the minde, that he was

Testimonies of heathen people who derided rich attire.

Vertue is the comliest ornament of all.

Diogenes his austeritie.

then

*The example
of a Philoso-
pher deriding
pride,*

*The example
of a philoso-
pher, deriding
the pompe of
the world,*

*The example
of a philo-
sopher, who
spat in the
Kings face.*

then farre ynough, and fine ynough also, not needing any more. A certaine other Philosopher, adressed himself towar des a Kinges Court in his Philosophers attire, that is in meane, base, and pooze aray: But so soon as the Officers espied him, they cried away with that rogue, what doth he so nie the kinges Maiesties Court. The pooze philosopher seeing it lighten so fast, retired backe, for feare of their thunderboltes, and repairing home, apparellled himselfe in rich attire, came againe marching towards the Court, he was no sooner in sight but euery one receiued him plausiblie, & with great submission and reuerence. When he came in p[re]sence of the King, and other mighty Potentates, he kneeling down, ceased not to kisse his garments. The King & Nobles maruelling not a little thereat, asked him wherefore he did so. Who answered, O noble King, it is no maruell, for that which my vertue and knowledge coulde not do, my apparell hath brought to passe. For I comming to thy gates in my Philosophers weed, was repelled, but hauing put vpon me this rich attire, I was brought to thy p[re]sence with as greate veneration and worship as could be. Whereby it is to be seene in in what detestatiō he had the stinking pride of apparel, taking this occasion to giue the King to vnderstand the inozmous abuse therof and so to remooue the same as a pestilent euill out of his whole dominion and kingdome. I read of a certaine other philosopher that came befoze a King, who at the same time had inuited his Nobles to a feast or banquet, the Philosopher comming in, and seeing no place to spit in (for euery place was hanged with cloth of gold, cloth of silver, Tinsell Aras, Tapestry, and the like) came to the King and spat in his face, saying, it is meet, O King, that I spit in the foulest place. This good philosopher (as we may gather) went about to withdraue the King from taking pleasure or delight in the vaine glistering shew either of apparell, or of any thing els, but rather to haue cōsideration of his own filthines, misery & sin, not rising vp into pride, & spitting against heauen, as he did, by delighting in proud attire & gorgeous ornamentes. Thus wee see the very Patinims, and heathen people, haue from the beginning despised this ex- cesse of apparell, both in themselues and in others, whose examples herein God graunt wee may follow.

Spud. But you are not able to p[ro]oue that any good Chri- tians, euer set lightlie by p[re]cious attire, but alwayes este- med

med it as a speciall ornament to the whole man. As for these Heathen, they were fooles, neither is it materiall what they vsed or vsed not:

Phil. I am able to proue, that euen from the beginning of the world, the chosen and peculiar people of God haue contemned gorgeous apparell, as thinges (not onely) not necessary, but also as be-
rie cuilles themselves, and haue gone both meanly and poorly in their vsuall attire: What say you to our Grandfather Adam and Eua our mother: Were they not clothed in Peltes and skinner of beastes: Was not this a meane kinde of apparell thinke you: Was it not straunge to see a woman couered all ouer in Lea-
ther: But yet the Lorde thought it precious, and seemelie y-
nough for them. What say you to the noble Prophete of the world Elias, did he not walke in the solitude or wildernesse of this world in a simple plaine mantell or gowne, girded to him with a girdle of Leather: Elizeus the Prophete, did not he in a maner the be-
rie same: And what say you to Samuell the golden mouthed Pro-
phet, not withstanding that hee was an Archprophete, and a chiefe Seer of that time, did he not walk so meanly, as Saule seeking his fathers Asses, could not knowe him from the rest, but asked him, where was the seers house: This must needs argue that he went not richer then the common sort of people in his time. The chil-
dren of Israell being the chosen people of God, did they not weare their fathers attire fourtie yeares together in the Wildernesse: Was not Iohn the Baptist cloathed with a garment of Camels haire, girded with a thong of the skinner of the same, in steede of a girdle or succinctorie about his loynes: Peter the deare Apostle of our Saviour, was not distinct from the rest of his fellow Apostles by any kind of rich apparell, for then the maid would not haue said I know thee by thy tongue, but rather by thy apparell. The A-
postle Paule writing to the Hebrewes saith, that the persecuted Church both in his time, and before his dayes were cloathed, some in Sheepes skinner, and some in Goates skinner, some in Camelles haire, some in this, and some in that, and some in what-
soeuer they could get, for if it would hide their shameful parts, and keepe them from the colde, they thought it sufficient, they required no more: but to speake in one word for all: did not our Saviour Iesus Christ weare the very same fashion of apparell, that his

Country

Probation.
that the for-
mer world
hath contem-
ned pompous
attires.

alias.

Elizeus.

Samuell

The children
of Israell.

Iohn Baptist.

Peter.

the humility
and povertie
of Christ vp
on earth.

Superfluitie
of apparell
with diuersity
of fashions.

Country men vsed, that is, a coate without a seame either knit or wouen: which fashions the Palestinians vse there yet to this day, without any alteration or change, as it is thought. This his attire was not very handsome (one would thinke) at least it was not curious, or newe fangled as ours is: For of vs that poeticall Apothegme may very well be veresied, *Nitimus in vetitum semper cupimusque negata: We desire things forbid, and couet things denied vs.* We lothe this simplicity of Christ, and abhorring the Christian povertie and godly mediocrity of our forefathers in apparell, wee are neuer content except we haue sundrie suites of apparell, one diuers from another, so as our presses cracke withall, our coffers burst, and our backes sweat with the cariage thereof: we must haue one suite for the forenoone, another for the afternoone, one for the day, another for the night, one for the workeday, another for the holiday, one for Summer, another for winter, one of the new fashion, another of the old, one of this colour, another of that, one cut, another whole, one laced, another without, one of golde, another of silver, one of Silkes and Veluets, another of cloath, with more difference and variety then I can expresse: God be mercifull vnto vs, and hasten his kingdome for his Elects sake.

(ap. 3.) A particular Description of Apparell in
England by degrees.

Spud.

You haue borne me in hande of many and grieuous abuses, reigning in England, but now setting apart these impertinent and superfluous bagaries, I pray you describe vnto me more particularly, the sundrie abuses of apparell there vsed, running ouer by degrees, the whole state thereof, that I may see, as it were, the perfect anatomie of that Nation in apparell, which thing I greatly desire to know.

Philo. Your request seemeth both hard and intricate. Considering the innumerable Meryades of sundry fashions dayly inuented amongst them. But yet, least I might be iudged vnwilling, to shew you what pleasure I can, I will assaie, *pro virili mea*, with all the might and force I can, to satisfie your desire. Wherefore to begin first with their Pattes.

A Description of the Hattes of England. *Cap. 4.*

Sometimes they vse them sharpe on the crowne, pearking vp like the speare or shaft of a steeple, standing a quarter of a yard aboue the crowne of their heades, some more, some lesse, as please the fantasies of their wauering mindes. Other some be flat and broad on the crowne, like the battlement of a house. Another sort haue round crownes, sometimes with one kind of bande, sometimes with another, now blacke, now white, now russet, now red, now greene, now yellowe: now this, now that, neuer content with one collour or fashion, two moneths to an end. And thus in vanity they spend the lord his treasure, consuming their golden yeers, and siluer dayes in wickednesse and sinne. And as the fashions be rare and strange, so is the stuffe whereof their hattes be made diuers also: for some are of silke, some of Veluet, some of Taffeta, some of Sarcenet, some of Woolle, and which is more curious, some of a certaine kind of fine haire: These they call Beuer hattes of xx. xxx. or xl. shillings a peece, fetched from beyond the seas, from whence a great sort of other vanities do come besides. And so common a thing it is, that every seruing man, countreyman, and other, euen all indifferently doe weare of these hattes. For he is of no account or estimation amongst them, if he haue not a Veluet or Taffeta Hat, and that must be pinked, and cunningly carued of the best fashion. And good profitable Hattes bee these, for the longer you weare them, the fewer holes they haue. They haue also Taffeta hattes of all collours quilted, and imbroydered with golde, siluer, and silke of sundrie sortes, with monsters, antiques, beastes, foules, and all maner of pictures and images vpon them, wondrousfull to behold. Besides this, of late there is a new fashion of wearing their hattes springing vp amongst them, which they father vpon the French men, namely, to weare them without bands, but how vnseemly (I will not say how Affe) a fashion that is, let the wise iudge: Notwithstanding how euer it be, if it please them, it shall not displease me. And another sort (as fantastical as the rest) are content with no kind of Hatte, without a great plume of feathers of diuers and sundrie collours, peaking on top of their heads, not vnlike (I dare not say) Cockscombs, but fooles bables if you list: And yet notwithstanding

The diuersitie
of hats in
England.

The sundrie
things where
of hats be
made.

Wearing of
hats without
bandes.

Wearing of
Feathers in
hattes.

Standing these fluttering sailes, and feathered flagges of defiance to vertue (for so they be) are so aduanted in England, that euery child hath them in his hat or cap: many get good liuing by dying and selling of them, and not a few proue themselves more then Asses in wearing of them,

Spud. These Feathers argue the lightnes of their fond imaginations, & plainly conuince them of instabilitie and follie, for sure I am, handsome they cannot be, therefore Ensignes of Pride they must needes be, which I thinke none will weare, but such as bee like themselves. But to your intended discourse.

Cap.

Of great Ruffes in England.

Philo.

They haue great and monstrous Ruffes, made either of Cambricke, Holland, Lawn, or els of some other the finest cloth that can be got for money, wherof some be a quarter of a yard deep, yea some more, very few lesse: so that they stand a full quarter of a yard & more from their necks, hanging ouer their shoulder points, instead of a Pentile. But if it happen that a shoure of raine catch them befoze they can get harbour, then their great ruffes strike sayle, and downe they fall as dishcloutes fluttering in the winde, like Windmill sayles. But wat you wat? The deuill, as he in the fulnesse of his malice, first inuented these great Ruffes, so hath he now found out also two great pillers to beare vp and uphold this his kingdome of Pride withall (for the Deuill is King and Prince ouer all the children of Pride) The one arch or pillar wherewith his kingdome of great Ruffes is underpropped, is a certaine kind of liquid matter, which they call Starch, wherin the Deuill hath learned them to wash and diue their Ruffes, which being drie, will then stand stiffe and inflexible about their neckes. And this starch they make of diuers substances, sometimes of Wheate flower, of bzanne, and other graines: sometimes of rootes, and sometimes of other thinges: of all collours and hewes, as White, Redde, Blewe, Purple, and the like.

The other piller is a certaine deuise made of Tiers, crested for the purpose, whipped ouer eyther with Golde, Thzed, Siluer or Silke, and this hee calleth a Supportasse or Underpropper: This is to be applyed rounde about their neckes under
the

Great ruffes
deformed &
ill fauoured.

Two arches
or pillers to
vnderprop
the kingdom
of great ruffs
withall, videlicet Supportasses and Starch.

the Ruffe vpon the outside of the Bande, to beare w^y the whole frame and bodie of the Ruffe from falling and hanging downe.

Spud. This is a deuise passing all the deuises that euer I sawe or hearde of. Then I perceiue the Deuill not onely inuenteth mischief, but also ordaineth instrumentes and meanes to continue the same. These Bandes are so chargeable, that (as I suppose) but fewe haue of them, such as are of the richer sort;

Philo. So few haue of them, as almost none is without them, for euerie one, howe meane or simple soeuer they bee otherwise, will haue of them three or foure a peece for sayling. And as though Cambricke, Hollande, Lawne, and the finest cloath that may be gotte any where for money, were not good ynough, they haue them wrought all ouer with silke wooke, and peradventure laced with Golde and silver, or other costly Lace of no small price. And whether they haue Vnde to maintaine this geare withall or not, it is not greatly materiall, for they will haue it by one meane or other, or els they will sell or at the least mortgage their lands, on Suters hill, Stangate hole, and Salisburie plaine, with losse of their liues at Tyborn in a rope: & in sure token therof, they haue now newly found out a more monstrous kind of ruffe of .xv. yea .xvi. lengthes a peece, set 3 or 4 times double, & is of some, siclie called: Three steppes and a halfe to the Gallowes.

uerie peasant hath his share in these Bands, & monstrous ruffes, how costly soeuer they be.

New kind of Ruffes, called Three stepps and a halfe to the Gallowes

Spud. The state and condition of that Lande must needes be miserable, and in time growe to great scarcity and dearth where such prodigality and vaine excesse of thinges is vled.

Philo.

Of costly Shirtes in England.

cap. 6.

Their Shirtes, which all in a manner doe weare (for if the Nobilitie or Gentry onely did weare them, it were more tollerable) are eyther of Camericke, Hollande, Lawne, or els of the finest cloath that may be got. And of these kinds of Shirtes euery one now doth weare alike: so as it may be thought our forefathers haue made their Bandes and Ruffes, (if they had any at all) of grosser cloath and baser stuffe then the worke of our Shirtes are made of now a dayes. And these Shirtes (sometimes it happeneth) are wrought throughout with Needle wooke of Silke, and such like, and curiously stitched with open seame, and many other knackes besides, more then I can recoigne: Inso-

the shirts v^esed in England

much

much as I haue heard of Shirtes that haue cost, some ten shillings, some twentie, some forty, some fve pound, some twenty Nobles & (which is horrible to heare) some ten pound a peece, yea, the meanest Shirt that commonly is woꝛne of anie, doth cost a crowne, or a noble at the least: and yet this is scarcely thought fine ynough for the simplest person that is.

Spud. These be goodly Shirtes indeed, and such I trust, as will neither chafe their tender Skinnes, noꝛ yet fret their delicate bodies, or if it doe, it will not be much to their grieuances I dare be bound. Is it any maruel, Si Cristas erigant & cornua attollant if they stand vpon their Pantoffles, and hoise vp their sailes on high hauiing these diamond Shirtes on their backes: but howsoeuer it is, I gather by your woꝛds, that this must needes be a nice, and womanish kind of people, who thus pamper their bodies in such daintie attire.

Nicenesse of apparell (as it were) transnatureth them, and maketh them weak, tender and infirme, not able to abide such blustering stormes and sharpe showers, as many other people, both abroad far from them, and in their confines nie to them, do dayly beare and sustaine. I haue heard my father and other wise Sages affirme, that in his time within the compasse of foure or fve scoꝛe yeares, when men went cloathed in blacke or white Frize coates, in hosen of buswines Carzie of the same collour that the sheepe bare them (the want of making and wearing of which cloth, together with the excessive wearing of silkes, Veluets, Satens, Damaskes, Taffetaes, and such like, hath and doth make many a thousand in England, to beg their bread) whereof some were streight to the thigh, other some little bigger: and when they wore Shirtes of hempe or flaxe (but now these are too grosse, our tender stomackes cannot easily digest such rough and hard meates) men were stronger, healthfuller, fairer complectioned, longer liued, and finally, ten times harder then we be now, and abler to endure any sorrow, or paines whatsoever. For be sure, this pampering of their bodies makes them weaker, tenderer, and nether, then otherwise they would be if they were vled to hardnesse, and moꝛe subiect to receiue any kind of infection or malady, & doth rather shorten our dayes by many yeares, then extenuate our liues one minut of an hower.

Spud.

Spud. I thinke no lesse: for how strong men were in times past how long they liued, and how healthfull they were, before such nicenesse and vaine pampering curiesity was inuented, wee may read, and many that liue at this day can testifie. But now through our fond toys and nice inuentions, wee haue brought our selues into such a pusillanimity and effeminate condition, as we may rather seeme nice dames, and wayrish girles then puissant, valorous and hardy men, as our forefathers haue bene.

English Doublets. Cap. 7.

Philo.

Their Doubles are no lesse monstrous then the rest: for now the fashion is, to haue the hang down to the middle of their thighes, or at least to their priue members, being so hard quilted, stuffed, bombasted and sewed, as they can neither worke, nor yet well play in them, through the excessive heat and stiffness thereof: and therefore are forced to weare them loose about them for the most parte, otherwise they could very hardly either stoupe or bowe themselves to the ground, so stiffe and sturdy they stand about the. Now what handsomnesse can be in these Doublets, which stand on their bellies as big or much bigger then a mans codpeece, (so that their bellies are thicker then all their bodies beside) let wise men iudge. For my part, handsomnesse in them, I see none, and much lesse profit. And besides that, I see no good end whereto they serue, except it bee to shew the disposition of the wearer, how he is inclined, as namely, to

The monstrous doublets in England.

Great bellied doublets betoken gourmandice gluttony & such like.

Doublets of diuers fashions

then matter would be wanting.

Spud. Theſe be the ſtrangeſt Doublets that euer I heard of, and the furtheſt from handſomneſſe in euery reſpect, unleſſe I be deceiued.

Coſtly Hoſen in Englande. *Cap. 8*

Philo.

Hoſen of di-
uers & ſun-
drie faſhions.

French hoſen
of two ſorts.

Gally hoſen

The great ex-
ceſſe vſed in
hoſen.

Then haue they Hoſen, which as they bee of diuers faſhions, ſo are they of ſundry names. Some be called French hoſe, ſome Gallie hoſen, and ſome Venetians. The French hoſe are of two diuers makings, for the common French hoſe (as they liſte to call them) containeth length, breadth, and ſidenelle ſufficient, and is made very round. The other containeth neither length, breadth, nor ſidenelle (being not paſt a quarter of a yarde ſide, whereof ſome be paned, cut and draw cut with coſtly ornaments, with Canions adioyned, reaching downe beneath their knees. The Gallie hoſen are made very large and wide, reaching downe to their knees onely, with three or foure gardes apeece laide downe along either hoſe. And the Venetian hoſen, they reach beneath the knee to the gartering place of the legge, where they are tyed finely with ſilke poyntes, or ſome ſuch like, and layd on alſo with rowes or guardes; as the other before. And yet notwithstanding all this is not ſufficient, except they be made of Silke, Ueluet, Saten, Damaske, and other like precious ſtuſſe beſide: yea euery one, Seruingman, and other inferiour to them in euery condition, will not ſtick to ſhaunt it out in theſe kinde of Hoſen with all other their apparell ſutable thereunto. In times paſte, Kinges (as olde Hiſtoriographers in their Bookes yet extant doe recoꝝd) would not diſdaine to weare a paire of Hoſen of a Noble, ten ſhillings, or a Marke price, with all the reſt of their apparell after the ſame rate: but now it is a ſmall matter to beſtowe twentie Nobles, ten pounde, twentic pound, forty pounde, yea a hundred pound of one paire of Breeches. (God be mercifull vnto vs) and yet is this thought no abuſe neither.

Spud. This is a wonderfull exceſſe as euer I heard of, woꝝthy with the Rodde of Juſtice rather to be puniſhed, then with paper and pen to be confuted.

Nether

Costly Nether Stockins in England. Cap. 9

Philo

Then haue they Neyther Stockes to these gay hosen, not of cloth (though neuer so fine) for that is thought too base, but of Iarnsey, Worsted, Crewell, Silke, Thied, and such like, or els at the least of the finest Yarne that can be got, and so curiously knit with open seame downe the legges, with quirkes and clockes about the Anckles and sometime (haplie) interlaced with golde or silver threds, as is woonderfull to beholde. And to such impudent insolency, and shamefull outrage it is now growne, that euery one almost, though otherwise verie pooze, hauing scarce scourtie shillings of wages by the yeare, will not sticke to haue two or three paire of these like netherstockes, or els of the finest Yarne that may be got, though the price of them be a royal or twenty shillings or more, as commonly it is, for how can they be lesse: when as the very knitting of them is worth a noble or a royall, and some much more. The time hath bene, when one might haue clothed all his body wel from top to toe for lesse then a paire of these netherstockes will cost.

The diuersity
of nether-
stockes worn
in England;

Spud. I haue seldome heard the like. I thinke verily that Sathan, Prince of Darknesse and father of Pride, is let loose in that land, els it could neuer so far exceed as it doth, for the like pride. (I am fully perswaded) is not vsed vnder the Sunne of any Nation or people, how barbarous soeuer: wherefore woe bee to this age and thise accursed be these dayes, which bringeth forth such vn- sauorie fruits, and vnhappy are that people, whome Sathan hath so bewitched and captinate in Pride.

the miserie
of these daies

Corked shoes in England. Cap. 10

Philo. To these their Netherstockes they haue Corked shoes Pinstnets, and fine Pantoffles, which beare them vp two inches or more from the ground, wherof some be of white leather, some of blacke, and some of red: some of blacke Ueluet, some of white, some of red, some of greene, razed, carued, cut, and stitched all ouer with silk, and laid on with gold, silver, and such like: yet notwithstanding I see not to what good vses these Pantoffles doe serue, excepte it bee to weare in a priuate house, or in a mans Chamber,

Corked shoes
pantoffles. &
Pinstnets.

Pantoffles, &
slippers are a
let to those
that go abroad
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to keep him warme: (for this is the only vse wherto they best serue in my iudgement) but to goe abroad in them as they are now vled altogether, is rather a let or hinderance to a man then otherwise: for shall he not be faine to knocke and spurne at euerie wall, stone, or poste to keepe them on his feet: And therefore to tell you what I iudge of them, I think they be rather worne abroad for nicenesse, then eyther for any ease which they bring (for the contrarie is most true) or any handsonnesse which is in them. For how should they be easie, when a man cannot goe stedfastlie in them without slipping & sliding at euerie pace ready to fall downe. Againe, how should they be easie whereas the heele hangeth an inch or two ouer the slipper from the ground: Insomuch, as I haue knowne diuers mens legs swell with the same. And handsome how should they be, when they goe slip flap vp and downe in the dirt, casting by mire to the knees of the wearer.

Spud. Those kind of Pantoffles, can neither be so handsome, nor yet so warme as other common shooes be, I thinke. Therefore the wearing of them abroad rather importeth a nicenesse (as you say) in them that weare them, then bringeth any other commoditie els, vnlesse I be deceiued:

Coates and Ierkins in England.

Philo.

Their Coates and Ierkins, as they be diuers in collours, so be they diuers in fashions, for some be made with collours, some without, some close to the bodie, some loose, which they call Mandilians, couering the whole body down to the thigh, like bags or sackes that were drawne ouer them, hiding the dimenstions and lineaments of the body: some are buttene downe the bzeast, some vnder the arme, and some down the backe, some with flaps ouer the bzeast, some without, some with great sleues, some with smal, and some pleated and creasted behind, and curiously gathered, some not, and how many dayes in the yeare, so many sortes of apparell some some one man will haue, and thinketh it good prouision in fair weather, to lay vp against foule. But if they would consider that their cloathes (except those that they weare vpon their backs) be none of theirs, but the poores, they would not heape by their Presses and Wardrobes as they doe. Doe they thinke that it is lawfull for the

to

The varitie
of Coates &
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to haue millions of futes of apparell lying rotting by them, when as the poore members of Iesus Christ dye at their doores for want of cloathing: God commaundeth in his law, that there bee no miserable poore man nor begger amongst vs, but that euery one bee prouided for, and maintained of that store which God hath blessed vs withall: But wee thinke it a great matter if wee giue them an olde ragged Coate, Doublette, or a paire of hosen, or els a pennie or two, whereas notwithstanding we flow in abundance of all things: Then we thinke we are halfe way to heauen, and we need to doe no more. If wee giue them a peece of browne bread, a melle of pottage (nay the stocks and prison, with whipping cheare now and then, is the best portion of almes which many Gentlemen giue) at our doores, it is counted meritorious, and a work of supererogation, when we fare full delicately our selues, feeding on many a daintie dish. Ther is a certaine Citie in England, called London, whereas the poore lie in streetes, vpon pallets of strawe, and well if they may haue that too, or els in the mire and dirt, as commonly it is scene, hauing neither house to put in their heads cauering to keepe them from the cold, nor yet to hide their shame withall, penny to buy them sustenance, nor any thing els, but are suffered to die in the streets like dogges or beasts, without any mercy or compassion shewed to them at all. And if any be sicke of the plague (as they call it,) or any other mortall disease, their mai- sters and Mistresses are so impudent (hauing made as it shuld seem a league with Sathan, a couenant with hell, and sealed an obligation with the Deuill, neuer to haue to do with the works of mer- cie) as straight way, they throw them out of their doores: and so be- ing caried forth either in cartes, or otherwise, or layd down eyther in the streets, or els conuayd to some old house in the fields or gar- dens, where for want of due sustentation and good tending they end their liues most miserablie. Truly brother if I had not scene it, I would scarcely haue thought that the like Turkish cruelty had bene v- sed in any place of the world. But they say, *Vnus testis ocula- tus plus valet quam mille auriti.* One eye witnesse is better to be beleued then a thousand eare witnesses besides. But to leaue these excursions, and to retorne from whence I haue digressed, I thinke it best: for I am perswaded they will regard as much my wordes (or amend their maners) as the former world did the prea- ching

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ching of Noah, or the latter world the preaching of our Saviour Christ Jesus, that is iust nothing at all.

Spud. Well then, seeing they are such a stiffnecked people, leaue them to the Lord, and proceed to your former discourse.

Cloakes in Englande. *Cap. 12*

Philo.

The sundrie
fashions of
Cloakes.

They haue Cloakes there also in nothing different from the rest, of diuers and sundry collours, white, red tawny, black, greene, yellow, russet, purple, violet, and infinite other collours: some of cloath, lilke, Veluet, Taffeta, and such like, whereof some be of the Spanish, French and Dutch fashions: some short, scarcely reaching to the girdlestead or waste, some to the knee, and other some trailing vpon the ground almost, liker gownes then Cloakes: Then are they garded with Veluet gards, or els laced with costly Lace, either of golde, silver, or at the least of silke, three or foure fingers broade, downe the backe, about the skirtes, and euery where els. And now of late they vse to gard their their Cloakes round about the skirtes with Bables, I shoulde say Bugles, and other kind of glasse, & al to shine to the eie. Besides al this they are so faced, and withall so lined, as the inner side standeth almost in as much as the outside: some haue sleeves, other some haue none, some haue hoores to pull ouer the head, some haue none: some are hanged with points and tassels of golde, silver, or silk, some with out al this. But how euer it be, the day hath bene, when one might haue bought him two cloakes for lesse, then now he can haue one of these cloakes made, they haue such store of workmanship bestowed vpon them.

Bugled
cloakes.

The coūting
house of all
euill, is mans
braine.

Spud. I am sure they neuer learned this of our Saviour Christ Jesus, nor of any other that euer liued godly in the lord: but rather out of the deceitfull forge of their owne braines haue they sucked this filthy poyson to their owne confusion in the end, except they repent.

Boothose in England. *Cap. 13.*

Philo. They haue also Boothose, which are to be woondzed at, for they be of the finest cloath that may be got, yea fine ynough to make any bande, ruffe or shirt of, needful to be woyn: yet this is bad ynough to weare next their greasie bootes. And would to God
this

this were all too : But (he for shame) they must be wrought all ouer , from the gartering place vppward , with needle worke, clogged with Silke of all collours , with birdes, Fowles , beasts, and Antiques purtrayed all ouer in sumptuous sorte , yea and of late, imbroydered with Golde and Siluer very costly. So that I haue known the very needle work of some one paire of these Bootchose to stand some in foure pound, sixe pound, and some in ten pounde a peere. Besides this, they are made so wide to drawe ouer all, and so long to reach vp to the waste, that as little or lesse cloath would make one a reasonable large shirte . But trishe, this is nothing in comparisou of the rest.

Spud. I would thinke that Bootchose of grosser Linnen, or els woollen cloth, were both warmer to ride in, as comely as the other though not so fine, and a great deal more durable. And as for those gewgawes wherewith you say they bee blamished and trimmed, they serue to no ende, but to feede the wanton eyes of gazing fooles , and plainly argue the vertiginy , and instabilitie of their more then phantasticall bzaines.

The variety of fashions conuince vs of folly.

Rapiers, Daggers, Swords, gilde in Englande. *ap. 4.*

Philo.

THese haue they their Rapiers , Swordes and Daggers gilde , twise or thrise ouer the hiltes with good Angell golde , or els argented ouer with siluer both within and without: and if it be true, as I heare say it is, there be some hiltes made all of pure siluer it selfe, and couered with gold. Other some at the least are Damasked, Vernished, and ingrauen meruellous goodly: and least any thing should be wanting to set forth their pride, their scabberds and sheaches are of Veluet, or the like: for leather though it be more profitable and as seemly, yet wil it not cary such a Majesty or glorious shewe as the other. And will not these golden Swordes and Daggers almost appale a man thinke you (though otherwise neuer so stout a Martialist) to haue any dealing with them : for either to that end they be worne, or els other Swordes, Daggers and Rapiers of bare Iron and Steele were as handsome as they , and much more auailable to that ende , whereto Swordes and Rapiers should serue , that is , for a mans lawfull and godlie defence , against his aduersarie in time of necessity.

Swords and Daggers gild, & damasked.

Why gild swords and Daggers be worne.

Luke 16

But wherefore they be so clogged with golde and silver I knowe not, nor yet wherto this excesse serueth I see not, but certaine I am, a great shew of pride it is, an infallible token of vaine glorie, and a grievous offence to God, so prodigally and wastfully to lauish forth his treasure, for which we must render accompts at the day of iudgement, when it shall be sayd to every one, *Redde rationem Villicationis tuæ, Come giue accomptes of thy stewardship.*

A particular Description of the Abuses
of Womens apparell in England. Cap. 13

Philo.

Thus hauing giuen thee a taste of vices (but not discovered the hundredth part) of the guises of England in mens apparell onlie, and of the abuses contained in the same, now will I with expedition impart vnto thee, the guise and seuerall abuses of the apparell of women there vsed also: wherefore giue attentiu eare.

Spud. My eares be prest to heare, begin when you will & truly herein you shall pleasure me much, for I haue greatly desired to know thorowly the state of that lande, even à crepundiis (as they say) from my tender yeares, for the great praise I haue heard thereof. Wherefore I pray you to proceed to the same, and though I be vnable with any benefite to counteruaile your great curtesie, yet the Lord I doubt not, wil supply my want.

The reward
of the female
sexe.

Philo. The Lord our God is a mercifull God, and a bountifull rewarder of euery one that trusteth in him, but yet (such is the munificencie & liberalitie of that gentle sex) that I trust I shal not be unrewarded at their hands, if at the least to be called a thousand knaues, be a sufficient guerdon for my paines. But though it may be perhaps a corrasie to their tender stomackes, and a nippitatum to their haughty minds, to heare their dirty dregs ript by and cast into their diamond faces, yet hoping that they, seeing the horror of their impieties, and tragicall abuses, layd open to the world for now they sleep in the dust of silence and graue of obliuion, will at the last, like good Conuertes, become the faithfull Penitentiaries of Christ Iesus, leaue off their wickednesse, call for mercie at the handes of God, repent and amende, I will proceed to my intended purpose,

Collouring

Collouring of womens faces in England. *Cap. 12.*

The Women of England, many of them, vse to collour their faces with certaine Oyles, Liquors, Vnguent, & waters made to that end, whereby they thinke their beautie is greatlie decoyed: but who seeth not that their soules are thereby deformed, and they brought deeper into the displeasure and indignation of the Almighty, at whose voice the earth doth tremble, and at whose presence the heauens shall liquifie and melt away: Doe they thinke thus to adulterate the Lord his workmanship, and to be without blame? Doe they not know that he is Zelotipus Deus, a zealous God, and cannot abide any alteration of his workes, otherwise then he hath made them? If an artificer or Craftesman should make any thing belonging to his arte or science, and a Cobler should presume to correct the same: would not the other think himself abused, and iudge the reprobuer worthy of reprehension? And doe these women think to escape the iudgment of God, who hath fashioned them to his glorie, whē their great and more then presumptuous audacity dareth to alter and change his workmanship in them? Doe they suppose that they can make themselves fairer, then God that made vs all? These must needs be their suppositions, or els they wold neuer go about to collour their faces with such stibber sauces. And these being their intentions, what can derogate more from the Maiestie of God in his creation? For in this doing, they plainly conuince the Lord of vntueth in his worde, who sayth, hee made man glorious, after his owne likenesse, and the sayrest of all other terrestriall creatures. If he be thus faire, then what neede they to make them sayzer? Therefore this their collouring of their faces importeth (as by probable cōiecture may be presupposed) that they thinke themselves not faire ynough, els why doe they goe about to make themselves fairer? And then must God needes be vntueth in his word.

And also they denie the Lord to be either mercifull, or almighty, or both, & so consequently no God at all: for if he could not haue made them faire, then is he not almighty, and if he could & would not, then is he not a mercifull God, and so euery way they stumble at the stone of offence, which one day will crush them all to peeces,

Colloring of
fnces with
ointments
and waters,

Adulteration
of the Lord
his workman
ship in his
creatures,

They that co
lour their fa-
ces deny the
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Sentence condemnatory against those that colour their faces

except they repent. And as they be ashamed of the good creation of the Lord in them, so it is to be feared, least at the day of Judgment the Lord will be ashamed of them, and in his wrath denounce this heavy and inevitable sentence condemnatory against them: Depart from me you cursed into everlasting fire, prepared for the Devil, and his Angels. I know you not: I say, depart, for you were ashamed of me, and of my creation.

Spud. Wherof do they make these waters and bactions, wherewith they besmeare their faces, can you tell?

Phil. Truly I am not so skilful in their dealings. But I hold this for a maxime, that they are made of many mixtures, & sundry simples, both farre fetched and deare bought, cunningly mingled together, and artificially tempered with many goodly condiments and holsome confections, I warrant you, els you may be sure they would not applie them to their amiable faces, for feare of harming or blemishing the same.

Spud. I pray you shewe the iudgements, and opinions of the Fathers, concerning these colourings of faces with ointmentes and waters, that I may the better know, what to iudge of them my selfe.

Inuectiues of the fathers against painting and colouring of faces.

Philo. S. Cyprian amongst the rest saith, a woman through painting and dying of her face, sheweth her selfe to bee more then whorish. For (saith he) she hath corrupted, and defaced (like a filthy strumpet or brothell) the workmanship of God in her, what is this els, but to turne truerh into falshood, with painting and libber sauces, whereas the Lord saith, Thou canst not make one haire white or blacke. In another place he saith, Qui se pingunt in hoc seculo, aliter quam creauit Deus, metuant ne cum dies resurrectionis venerit, artifex creaturam suam, non recognoscat. Those that paint or colour themselves in this worlde, otherwise then God hath made them, let them feare least when the day of iudgment cometh, the Lord will not knowe them for his creatures. Againe, *Fœminæ crines suos inficiunt malo præfagio, capillos enim sibi flammeos auspicare non metuunt.* Whosoever doe colour their faces or their haire with any vnnatural colour, they begin to prognosticate of what colour they shall be in hell. Saint Ambrose saith, that from the collosing of faces spring inticements to vices, and which they that colour their faces, doe purchase to them.

themselves the blot and staine of chastity. For what a dotage is it (saith he) to change thy naturall face which God hath made thee, for a painted face which thou hast made thy selfe? If thou beest faire, why paintest thou thy selfe to seeme fairer? and if thou bee not faire, why dost thou hypocritically desire to seeme faire, and art nothing lesse? Can those things which (besides that they be filthy, doe carry the brande of God his curse vpon their backs for euer) make thee to seeme sayzer? I could shewe you the sharpe inuictions and grounded reasons of manie moe, as of Augustine, Hierome, Chrysostom, Gregorie, Calvin, Peter Martir, Guarter, and of an infinite number moe: yea, of all generally since the beginning of the world, against those whorish and brothellous painting and collouring of faces, but to auoide prolixie, I will omit them, deferring them to further opportunitie, for *pauca sapientia* To a wise man few words are sufficient.

No painting
can make any
to seeme fairer
but fouler.

Spud. It must needs be granted, that the dying and collouring of faces, with artificiall collours, and vnnaturall cōtinentes, is most offensive to God, and derogatorie to his Maiessty. And when they haue done all that they can, and the cunningest Artist that euer liued besides, yet shal they neuer be able to make so splendent, so orient, and so naturall a collour, as Dame Nature hath giuen to the hearbes of the fielde. Then if God hath imprinted such an excellent collour in the grasse of the fielde, which to day standeth, and to morowe is cut downe: howe much more hath he ingrauen a beautifull collour in man, the excellentest creature of all other? Therefore sought euery one to content himselfe with that shape that God hath giuen him, without seeking for alteration or change. For, doe they thinke, that the God of all glory, and who only decketh and adorneth the Sunne, the Moone, the starres and all the hoste of heauen with vspeakable glorie and incomparable beauty, cannot make them beautifull and faire ynough (if it please him,) without their flibberfaucers? And what are they els but the devils inuentions, to intangle poore soules in the nets of perdition.

Collouring
of faces the
devils nets,

Attiring of womens heades in England.

Philo. Then followeth the trimming and tricking of their heades, in laying out their hair to the frow, which of force must be curled, frizled and crisped, laide out, (a woylde to see) on wreathes
and

Trimming of
their heads.

*Simia erit si-
mia etiam si
aurea gestat
insignia.*

Laying out
of their haire

Gold wreaths
circumgiring
the temples of
their heads.

Gewgawes
haged about
their fronts.

and borders, from one eare to another. And least it should fall downe it is underpropped with forks, wiers, and I cannot tell what, like grim and sterne Monsters, rather than chaste Christian matrones. Then on the edges of their bolstered haire (for it standeth crested round about their frantiers and hanging ouer their faces like pendices or bailes, with glasse windowes on euery side) there is laide great wreathes of gold and siluer curiously wrought, and cunningly applied to the temples of their heads. And for feare of lacking any thing to set forth their pride withall, at their haire thus wreathed and crested, are hanged Bugles, (I dare not say Bables) Ouches, Ringes, Gold, siluer, glasses, and such other childish gewgawes, and foolish trinkets besides, which for that they be innumerable, and I vnskilfull in womens tearmes, I cannot easily recompt. But God giue them grace, to giue ouer these vanities, & study to adorne their heades with the incorruptible ornaments of vertue and true godlinesse.

Spud. The Apostle Paule, as I remember commandeth women to cherish their haire, saying that it is an ornament to them, and therefore me thinke, this abuse of curling and laying it forth, (if either were lawfull) is much more tollerable, then dying their faaces.

Curling, cris-
ping, & lay-
ing out of
haire.

Bought haire
& coloured
used to be
worne.

Philo. If curling, and laying out their owne naturall haire were all (which is impious, and at no hand lawfull, being as it is and Ensigne of Pride. and the standard of wantonnesse, to all that behold it) it were the lesse matter, but they are not simplie content with their owne haire, but buy other haire, either of Horses, mares, or any other strange beasts, dying it of what collour they list themselves. And if there be any poore woman (as nowe and then, we see God woth blesse them with beautie as well as the rich) that hath faire haire, these nice Dantes will not rest, till they haue bought it. Or if any childe haue faire haire, they wil intice them into a secreete place, and for a pennie or two they wil cut off their haire: as I heard that one did in the city of London of late, who meeting a little childe with verie faire haire, inueighled her into a house, promised her a pennie, and so cut off her haire. And this they weare in in the same order as you haue heard, as though it were their owne owne naturall haire: and vpon the other side, if any haue haire of her owne naturall growing, which is not faire ynough, then will they die

die it in diuers colours, almost chaunging the substance into accidents by their deuillish, and moze then thise cursed deuises. So whereas their haire was giuen them as a signe of subiection, and therefore they were commanded to cherish the same, now haue they made it an ornament of pride, and destruction to themselves, except they repent.

Spud. This is a stiffenecked people, and a rebellious, I see wel that thus dareth in euery respect, to peruert the strait wates of the Lord, digging vp to themselves Cisternes of iniquitie, which in the end without the great mercie of God will be their vtter confusion.

French Hoodes in England. ap. 17.

Phil.

Then on toppes of these stately turrets (I meane their goodly heades, wherein is moze vanity, then true Philosophy now and then) stand their other capitall ornamentes, as French-hood, Hatte, Cappe, Kercher, and such like, whereof some bee of Veluet, some of this fashion, some of that, according to the variable fantasies of their serpentine mindes. And to such excesse it is grown that euery Artificers wife, almost, will not sticke to goe in her hat of Veluet euery day, euery Marchants wife, and meane Gentlewomen, in her french-hood, and euery pooze Cottagers daughter in her Taffeta hat, or els of Wooll at least, well lined with Silk, Veluet, or Taffeta. But how they come by this (so they haue it) they care not, who paieth for it they regard not, nor yet what hurt both to themselves, and others it bringeth they feare not: but run dayly a malo, ad peius, (as they say) from one mischief to another, vntill they filled vp the measure of their iniquity, to their own confusion at the last.

Capitall ornaments for the head.

Hats of Veluet, taffeta, worne in common.

They haue also other ornaments besides these to furnish forth their ingenious heades, which they call (as I remember) Cawles, made Netwise to the end, as I think, that the cloth of golde, cloth of Siluer, or els Tinsel (for that is the worst wherewith their heads are couered and attired vnder their Cawles, may the better appeare, and shew it selfe in the brauest maner. So that a man that seeth them (their heads glister and shine in such sort) he would think them to haue golden heads. And some weare Lattice cappes with thre hoynes, thre corners I should say, like the forked cappes of

Trahit sua quaque voluptas.

Cawles made netwise.

Goldē heades fraught with leaden wit.

Making of
holes in their
eares, to hang
rings, & jew-
els by.

A people who
cut their skin
to set preci-
ous stones in
themselves.

Great Ruffles
Neckerchers
and Partlets
used of wo-
men.

Starch the
Deuils liquor

Supportasses
the pillars of
Pride.

Minor ruffles.

Popish Priests, with their perriwinckles, Chitterlings, and the like Apish toys of infinit variety. Thus launth they forth the goods of the lord, which are none of their owne (but lent them for a time) vpon Pride and naughtinesse, delighting (as it seemeth) in nothing so much, as in the sinking puddle of vanitie and sinne, which wil be their owne decay in the end. Another sort of dissolute Minions, and wanton Sempronians (for I can terme them no better) are so farre bewitched, as they are not ashamed to make holes in their eares, whereat they hang rings, and other Jewels of Golde and precious stones. But what this signifieth in them, I will holde my peace, for the thing it selfe speaketh sufficiently. There is a certaine kinde of people in the Orient (as writers affirme) that are such *Philautos*, louers of themselves, and so proude withall, that ha- uing plentie of precious stones, and Margarites amongst them: they cut & lance their skins and flesh, setting therein these precious stones to the end they may glister & shine to the eie: so, except these womē were minded to tread their paths, and to follow their direful waies in this cursed kind of pride, I wonder what they meane. But be- cause this is not so much frequented amongst women as men, I will say no more thereof, until further occasion be offered.

Spud. Except it were a people wedded to Pride (for I thinke Humility amongst them may dwell a Virgin, for any that wil ma- rie her) and giuen ouer of God, I neuer heard the like. I am per- swaded that neither the Libertines, the Epicures, nor yet the vi- lest Atheists that euer liued, exceeded this people in pride. God be merciful vnto them.

Philo. You heare not the tenth part, for no pen is able so well to describe it, as the eye is to discern it. The women there vse great ruffles, and Neckerchers of Hollande, Lawne, Camme- ricke, and such cloath, as the greatest thread shall not bee so big, as the least haire that is: And least they should fall downe, they are smeared and starched in the Deuils liquor, I meane starch: after that dried with greate diligence, streaked, patted, and rubbed very nicely, and so applyed to their goodly neckes, and withall vn- derpropped with Supportasses (as I tolde you before) the stately Arches of Pride: beyond all this, they haue a further fetch, nothing inferiour to the rest, as namely three or foure orders or degrees of minor Ruffles, placed gradatim, one beneath another, and al vnder the

the maister Deuill-ruffe, the skirtes then of these great ruffes are long and lide euery way pleated, and crested ful curiously, God wot. Then last of all, they are eyther clogged with golde, siluer, or silke lace of stately pprice, wrought all ouer with needle worke, speckled and sparkled here and there with the Sunne, the Moone, the starres and many other Antiques strange to beholde. Some are wrought with open worke, downe to the midst of the ruffe and further, some with close worke, some with purled lace so cloyed, and other gew-gawes so pestered, as the Ruffe is the least part of it selfe. Sometimes, they are pinned vp to their eares, sometimes they are suffered to hang ouer their shoulders, like flagges or Windmill sayles fluttering in the wind, and thus euery one pleaseeth her selfe in her foolish deuises, for *Suus cuiusque crepitus sibi bene olet*, as the Proouerbe sayth, Euery one thinketh his owne foist the sweetest. But amongst many other fearful examples of Gods wrath against Pride, I would wish them to set befoze their eyes the fearful iudgment of God, shewed vpon a Gentlewoman of Antwerpe of late, euen the 27. of Maie. 1582. the fearefull sound whereof is blowne thzough all the world, & is yet fresh in euery mans memory. This Gentlewoman being a very rich Marchantmans daughter, vpon a time was intited to a bzidal or wedding, which was solemnized in that towne, against which day she made great preparation for the pluming of her selfe in gorgeous aray: that as her body was most beautiful, faire, and proper, so her attire in euery respect might be answerable to the same. For the accomplishment whereof she curled her haire, she died her lockes, and laid them out after the best manner: she colloured her face with waters and Dintments, but in no case could she get any (so curiously and dainty she was) that could startch and set her Ruffes and Neckerechers to her minde: wherfoze she sent for a couple of Laundzesses, who did the best they could to please her humors, but in any wise they could not: Then fell she to weare, and teare, to curse and ban, casting the ruffes vnder feete, and wishing that the Deuill might take her, when shee did weare any of those Neckerechers againe. In the meane time (thzough the sufferance of God) the Deuill transforming himselfe, into the shape of a yong man, as bzauic, & proper as she in euery point in outward appareance, came in, faining himself to be a woer or suter vnto her: and seeing her thus agonized, & in such a peiting chafe,

The great curiositie in Ruffes and Neckerechers,

A fearful example against pride, shewed vpon a Gentlewoman in Antwerpe.

Womens lubricious minds neuer content with any thing when it is well

The deuill
pleaseth wo-
men better
then any bo-
dy els.

The deuill
found setting
of great
ruffes.

Proteus.

Women wea-
ring Dublets
and Jerkins.

chafe, he demaunded of her the cause thereof, who straightway told him (as women can conceal nothing that lieth vpon their stomacks) how she was abused in the setting of her ruffes, which thing being heard of him, he promised to please her mind, and so tooke in hande the setting of her Ruffes, which he performed to her great contentation and liking, in so much, as she looking her selfe in a glasse (as the Deuill bad her) became greatly inamourèd with him. This done, the yoong man kissed her, in the doing whercof, hee with her neck in sunder, so she dyed miserably, her body being straight waies changed into blew and black collours, most vgglesome to beholde, and her face (which befoze was so amorous) became most deformed, and fearfull to looke vpon. This being knowne in the cittie, great preparation was made for her buriall, a rich Coffin was provided, and her fearfull body was laid therein, & couered very sumptuously. Foure men immediately assayed to lift by the corpes, but could not mooue it, then fife attempted the like, but could not once stirre it from the place where it stood. Whereat the standers by maruelling, caused the coffin to be opened, to see the cause thereof. Where they found the body to be taken away, and a blacke Catte very leane & deformed sitting in the Coffin, setting of great ruffes, and frizling of haire, to the great feare and woonder of all the beholders. This wofull spectacle haue I offered to their view, that by looking into it in stead of their other looking glasses, they might see their own filthinesse, and auoid the like offence, for feare of the same or worse iudgment: which God graunt they may doe.

Spud. As in a Camilion are said to be al collours saue white, so I thinke, in these pe ople are all thinges saue vertue and Christi- an sobrietie. Proteus that monster, could neuer change himself into so many forms & shapes, as these women do, belike they haue made an obligation with hell, and are at a league with the deuill, els they would neuer outrage thus, without either feare of God, or respect to their weake brethren, whome herein they offend.

Doublets for Women in England. *ap 18*

Philo. The women also there haue Doublets and Jerkins, as men haue here, buttoned vp to the breast, and made with wings, weltes and pinions on the shoulder pointes, as mans apparel is in all respectes, and although this be a kind of attire, proper onely to man, yet they blush not to wear it: and if they could as wel change their

their ſexe, and put on the kind of man, as they can weare apparell assigned only to man, I thinke they would as verily become men indeed, as now they degeneate from godly ſober women, in wearing this wanton leud kind of attire, proper only to man. It is writ- ted in the 22. of Deuteronomy, that what man ſo euer weareth womans apparell is accuſed, and what woman weareth mans apparell, is accuſed alſo. Now whether they be within the com- paſſe of that curſe, let they themſelues iudge. Our apparell was giuen as a ſigne diſtinctiue, to diſcerne betwixt ſexe and ſexe, and therfoze one to weare the apparell of another ſexe, is to participate with the ſame, and to adulterate the veritie of his owne kinde. Wherefoze theſe women may not improperly bee called Hermaphro- diti, that is Monſters of both kindes, halfe women, half men. Who if they were naturall women, and honeſt Matrones, would bluſh to go in ſuch wanton & leud attire, & is incident only to man.

A curſe to them that wear contra- ry apparel to their ſexe.

Hermaphro- diti.

Spud. I neuer read nor hard of any people, except drunken with Circes cups, or popſoned with the Exorcismes of Medea that fa- mous and renowned Sozceresse, that euer would wear ſuch kind of attire, as is not onely ſinking befoze the face of God, and offen- ſiue to man, but alſo ſuch as painteth out to the whole worlde the diſ- ſoluteneſſe of their coꝝrupt conuerſation.

Womens Gownes in England. Cap. 19

Philo. Their Gownes be no leſſe famous then the reſt, for ſome are of ſilke, ſome of Veluet, ſome of Grograine, ſome of Taffatie, ſome of Scarlet, and ſome of fine cloath, of x. xx. or xl. ſhillinges a yard. But if the whole gowne be not Silke or Veluet, then the ſame muſt be layd with lace, two or thye fingers broad all ouer the gowne, or els the moſt part. Or if not ſo (as lace is not fine ynough now and then) then it muſt be garded with great gardes of Veluet euery garde foure or ſixe fingers broad at the leaſt, and edged with coſtly lace, and as theſe gownes be of diuers and ſundry colours, ſo are they of diuers faſhions, chaunging with the Moone: for ſome be of the new faſhion, ſome of the olde, ſome of this faſhion, ſome of that, ſome with ſleeues hanging downe to their ſkirtes trayling on the ground, and caſt ouer their ſhoulders like Cow taites. Some haue ſleeues much ſhorter, cut by the arme, drawne out with di- uers and ſundry colours, and poynted with ſilke Ribbons verve

The diuerſity of gownes.

Simia in purpuris.

Coſtly Gownes.

Diuers faſhi- ons of gownes

gallantly

Peticotes.

Kirtles.

Women the
least part of
themselves.Poore mens
daughters ex-
cels.Parents to
blameThe impudē-
cie of proud
Harlots.

gallantly, tyed with true Lones knottes (for so they call them) Some haue Capes reaching downe to the midst of their backes, faced with Veluet, or els with some fine wrought Taffeta, at the least, and fringed about very brauely: and (to shut vp all in a word) some are pleated and creasted downe the backe woonderfully, with more knackes then I can expresse. Then haue they Peticoates of the best cloath that can be bought, and of the fayrest die that can be made. And sometimes they are not of cloath neyther, for that is thought too base, but of Scarlet, Grograine, Taffeta, Silke, and such like, fringed about the skirtes with Silke Fringe of chaungeable collour. But which is more vaine, of whatsoeuer their Peticoates be, yet must they haue Kirtles (for so they call them) eyther of Silke, Veluet; Grograine, Taffeta, Satten, or Scarlet, bordered with gardes, Lace, Fringe, and I cannot tel what besides. So that when they haue all these goodlie robes vpon them, women seem to be the smallest part of themselves, not naturall women, but artificiall women, not women of flesh and bloud, but rather Puppits or Mawmettes consisting of ragges and clowtes compact together. Wea, so farre hath this Canker of Pride eaten into the body of the Common wealthe, that euery poore Yeoman his daughter, euery Husbandman his daughter, and euery Cottager his daughter, will not sticke to flaunt it out, in such Gownes, Peticoates, and Kirtles as these. And notwithstanding that their Parentes owe a brace of hundred pounds more then they are worth, yet will they haue it, quo iure quauē iniuria, either by hook or by crook, by right or wrong as they say, whereby it commeth to passe, that one can scarcely know, who is a Noble woman, who is an honourable, or worshipfull woman, from them of the meaner sorte.

Spud. Their parentes and friendes are much to be blamed, for suffering them to go in such wanton attire. They should not allow them such large pittance, nor suffer them to measure their apparell after their owne licencious yardes of selfe-will and wicked desires: then could they not so far exceede as they doe.

Phil. Then shal they? Parents be sure neuer to haue good day with them. For they are so impudent, that all be it, their poore parentes haue but one cow, horse or sheepe, they will neuer let them rest till they be sold, to maintaine them in their braueries beyonde all

all measure. And to say the truth, some Parents (worthy to be inaugured for fooles with the Laurell crowne of tripple folly) are so buxome to their shamlesse desires and so exorable to their prostitute requests, that they grant to their too too nice daughters more than they doe desire themselves, taking a singular felicity and far surmounting pleasure in seeing them decked and plumed in the Feathers of deceitful vanity.

Over remisse
lenity of Pa-
rents to their
children.

Spud. This ouer great lenity, and remisse liberty of theirs in the education of youth, in respect of the euent, and successe that it bringeth in the end, may rather be counted an extreame cruelty, then a fatherly loue or pittie of them towards their children: For what maketh them so soone Whoores, Strumpets, Harlots and Baudes, as that cockering of them doeth? What maketh them apt and prone to all kind of naughtines, but this? Nothing in the world so much. For giue a wild horse the liberty of the head neuer so litle and he will run headlong to thine and his own destruction also. So long as a sprig, a twist or a branch is young, it is flexible and bowable which way a man can desire, but if we tary till it be a great tree, it is inflexible and unbowable: If Ware be taken whilest it is hot, any Character may be easily impzinted in it, but tarying till it be hard, it receiueth no pzint at all. So correct children in their tender yeares, and you may bow them to what good loze you will your self, but tary till they be old, then it is to late, as experience teacheth dayly.

Netherstockes of women in England. (ap. 20.

Philo. Their Netherstockes in like maner are either of Silk Iarnsey, Worsted, Crewell, or at least of as fine Yarne, Threed, or Cloath as is possible to be had, yea, they are not ashamed to weare hose of all kinde of changeable collours, as greene, red, white, russet, tawnie, and els what not: which wanton light collours, no sober chaste christian can hardly, without suspicion of lightnesse, at any time weare: but what so euer is a defozmity or shame to others, is an oznamment to them that be past all shame. Then these delicate hosen must be cunningly knit, and curiously indented in euery point, with quirkes, clockes, open seame, and euery thing els accordingly: whereto they haue Corked shoes, Pinsnets, Pantoffles, and Slippers: some of black Veluet, some of white, some of green,

Netherstocks
of Iarnsey or
silke.

Corked shoes
Pinsnets, pan-
toffles, & such
like for wo-
men.

and

The innume-
rable fashions,
of womens
attire.

and some of yellow some of Spanish leather, and some of English
kitchd with silke with silke and imbodered with golde and siluer
all ouer the foot, with other gewgawes innumerable: All which if
I should take vpon me to expresse, I might as easily number the
landes of the sea, the starres in the Skie, or the grasse vpon the
earth, so infinite and innumerable be their abuses. For were I ne-
uer so expert an Arithmetician, I were neuer able to recompt
the one halfe of them, the Deuill brogeth so many newe fashions
euery day. Wherefore to their Authoꝝ I leaue them, not omit-
ting to tell you (as an interim, by the way) of a certaine kinde of
sweet Pride vsed amongst the Gentlemen and Gentlewomen in
England.

Pride stin-
king before
the face of
God.

Spud. I haue learned out of the booke of God, that all Pride is
stinking before the face of God: wherefore I greatly desire to know
what abortiue Miscreant this may be, for it is some portentious
misshapen monster, I am fully perswaded.

Muske Ciuet and sweet powder in England. *sup. 21*

The hauing
of Ciuet,
Muske, or o-
ther perfumes
a sweet kinde
of pride.
sa. cap. 3

Philo. Is not this a sweet Pride, to haue Ciuet, Muske, sweete
powders, fragrant Pomanders, odorous perfumes, and such like,
whereof the smell may be felt and perceiued, not onely all ouer the
house, or place where they be present, but also a stoncs cast off al-
most, yea, the bed wherein they haue laid their delicate bodies, the
places where they haue sate, the clothes & thinges which they haue
touched shall smell a week, a moneth and moze after they be gone.
But the Prophet Esayas telleth them, in stead of their Poman-
ders, Muskies, Ciuetes, Balmes, sweet odours and Perfumes, they
shall haue stench and hozrour in the nethermost hel. Let them take
heed to it and amend their wicked liues in time. And in the Sum-
mer time whilst flowers be greene and fragrant, ye shall not haue
any Gentlewoman almost, no nor yet any Doye or Puzle in the
Country, but they will cary in their handes Nosgayes and Posies
of flowers to smell at, and which is moze, two or thre sticke in
their bzeasts before, for what cause I cannot tell, except it be to al-
lure their amorous Paramours to catch at them, and to smell at
their bzeastes, whereby I doubt not but they get many a flabbe-
ring kisse, and peraduenture moze friendship besides, they know
what I meane.

Nosgayes, &
Posies of flo-
wers worne
and caried a-
broad.

Beware the
Spanish pippe

Spud,

Spud. You will be thought very straight laced to speak against these things, for I haue hard it said that sweete smells do corroborate the senses, comfort the spirites, and recreate both the body and mind of man greatly, do they not so?

Philo. They are so farre from comforting the braine, or reuiuing the spirites of man, that as mists and exhalations which euaporate from these earthly bodies, and are drawne vp by the attractive power of the Sun, Moone and starres, do obscure and darken the beames of the Sunne. So these (in a manner) palpable odours, fumes, vapours, and smells of Musk, Cinets, Romanders, Perfumes, Balmes, and such like ascending to the braine, doe rather darken and obscure the spirites and senses, then either lighten the, or comfort them any manner of way. But howsoeuer it falleth out, sure I am, they are ensignes of Pride, allurements to sin, and provocations to vice. After al this, when they haue attired themselves thus, in the midst of their pride, it is a world to consider their coynesse in gestures, their minsednes in words and speeches, their ginger nesse in tripping on toes like young Goates, their demure nicitie, and babishnesse, and withall their haughty stomacks, and more then Cyclopicall countenances: their fingers must be decked with gold, siluer and precious stones: their wristes with bracelets, and armolets of gold, and other costly iewels, their hands couered with their sweet washed gloues, imbowered with gold, siluer, and what not, and to such abomination it is grown, as they must haue their looking glasses caried with them wheresoeuer they go: And good reason, for els how could they see the deuill in them? For no doubt they are the deuils spectacles, so allure vs to pride, and consequently to destruction for euer.

Spud. The Deuill could neuer haue found out a more pestilent euill than this, for hereby man beholding his face, and being naturally giuen to flatter himselfe too much, is easily drawne to thinke well of himselfe: and yet no man seeth the true proportion of his face, but a counterfeit effigy and false image thereof in the glasse, which the Deuill suffereth him to see, that thereby he may rise into pride, and offend the diuine Maiesty. Therefore may these looking glasses be called the Deuils bellows, wherewith he bloweth the blast of pride into our heartes: and those that looke in them, may be said to looke in the Deuils Arse, whilst he infuseth the vene-

The curious smells ob-nubilate the spirites, and darken the senses.

Sweete smells of Musk, Cinet, & such like annoy the spirites. The vain gestures & coynesse of womē in the midst of their peacock feathers. Fingers clogged with rings. Womens trinkets, Sweeted gloues. Looking glasses the deuils spectacles.

Looking glasses the Deuils bellows.

mous winde of Pride into their soules.

Scarffes and Maskes in England. *cap. 22.*

Phil. Then must they haue their Silke Scarffes cast about their faces, and fluttering in the wind with great tassels at euery end, either of Golde, silver or silke. But I knowe wherefore they will say, they weare these scarffes, namely, to keep them from sun-burning. But I would aske these Nicelings one question, wherein if they can resolue me, then I will say as they say, that scarffes are necessarie, and not flagges of pride. Can that thing which is most glozious and faire of it selfe, make any thing foule or ill fauoured? the Sunne is a most glozious and faire creature, and therefore can not make them fouler then they are of their owne nature. From whence then it is that the Sunne burneth them, and altereth their Orient collour into worse hue? The cause thereof proceedeth from their owne genuine corruption and naturall prauitie. For no more is their fowlnesse to be ascribed to the splendent beames of the Sunne, then the stench of a dead Carcasse may be sayd to proceed of the Sunne, and not rather of it owne corruption and filthynesse. They busie themselves in preserving the beautie of their bodies, which lasteth but for a time, and in time is cause of it owne corruption, and which in effect is nothing els but putrefication it selfe, and a dunghill couered with white and red: but for the beauty of the soule they care nothing at all.

When they vse to ride abroad they haue Maske & visors made of veluet (or in my iudgment they may rather be called inuisories) wherewith they couer all their faces, hauing holes made in them against their eyes, wherout they looke. So that if a man that knew not their guise before, should chaunce to meet one of them, he would thinke he met a monster or a Deuil, for face he can shew none, but two broad holes against their eyes, with glasses in them. Thus they prophane the name of God, and liue in all kind of voluptuousnes and pleasure, worse then euer did the Heathen.

Spud. What thinke you are not the inuenters and first finders out of these new toys & deuillish deuices in great danger, and partakers with them of euill committed?

Philo. It can not be, but the Inuentors of these new toys, are in great danger before God, as they who shal render accomptes

A question
to scarffe wea
re.

Visours or
inuisories of
Veluet, to
ride abroad
in.

Snes voluta-
bris verlan-
tur.

to God, not only for the inuention of them, but also for the euil committed by them. For whosouer is authour of any euill, must needs answer for the euill. And surely the authoz of these newfangles, are worthy to be cannonized saints, when the yeare of Iubilie cometh (I meane Saintes of Sathan) for what deed so flagitious, what attempt so dangerous, or what fact so hainous, which with alacritie is not plausible committed for the maintenance of these Deuillish toys and deuices? And albeit that the persons themselves who offend this way shall dy in their sinnes, their owne bloud being poured vpon their owne heads, yet the authozs of these new toys where through they offended, shall bee guilty of their deaths, & surely answer for their destruction in the day of the Lord.

Spud. But say they, If I make them not, another will, and it is as good for me to make them as another, and it is my liuing, wherefore I am discharged of blame if I make them, being commaunded with sweat of my face, and with trauell and paine to get my liuing?

Philo. We are commaunded indeed to get our liuing with the sweate of our face, but how? Not in doing those thinges which are euil of themselves, and also draw and entice others to euill, but in things lawfull and honest, and which induce to godlines. And to say, others will make them if they do not, no more excuseth them of offence before God, then for aurtherer or a theefe to say, if I had not robbed or killed this man, another would, discharge him from the penalty of the law, or guilt of the fact. Is it lawfull for vs to do euill, because others doe it? Or doth the wickednes of another deliuer vs from blame, if we commit the same offence? No, nothing lesse. Therefore, let Taylors, and artificers beware, how they eyther inuent or make these new deuises and deuillish fashions euery day: & being requested to make them, if they perceiue them to tend to vice, & to allure to sin, let them refuse them in the name of God, more tendering the saluation of many, then the priuate commodity of themselves alone, which thing if euery one would doe, he should deliuer his owne soule, and support an infinite number from falling into the gulfe of sinne, and so in short time these new toys, fond deuices, and childish bableries (newe fashions I should say) would soone vanish away, and come to naughe: which God grant may come to passe.

The first finders and inuentors of new fashions, are culpable of all the euil that cometh by them

A vaine excuse.

We are bound to get our liuing in well doing, not in euil doing.

A caueat to artificers that inuent new fashions.

A caueat for Tailours and Artificers.

The meane attire of both Heathen and other
Women in olde time. Cap 23

Spud. Did the women of the former world attire themselves in such sort, as these women doe?

Phi. The women of the former age you may be sure neuer apparelled themselves like one of these: But least you should thinke, that the godly only liues thus austerely, you shall heare how little the very Heathen and Barbarian women haue, and do at this present esteeme of apparel, as Stuperius witnesseth, whose wordes are these, speaking of the Egyptian women: Vestimenta sciunt nec noua pristinis mutare, verum semper his in cultibus gaudent perpetuo tempore congrédi, quascunque gentes hunc per orbem visitent. Which may be thus turned into English verse.

The Egyptian Matrones neuer vse, their fashions of attire to change:

But euer keep one form to chuse, although they visite nations strange.

The maners
of other nations
in attire.

And as writers do affirme, all the women there, indifferently goe with their haire hanging downe, with a broad hat vpon their heads and other attire as plaine as the rest, so farre are these people from pride, and hunting after strange fashions, as our women do. The women of Affrica are witnessed by the same Stuperius, and others to be so far from affecting of strange fashions, or curiosity in apparell, that they cloth themselves in a maner all ouer Ferinis pelli- bus, with beastes skinnés, furrés and such like. And this they think so rich attire, as they vse it altogether, when they celebrate their festiuall solemne dayes, or when they goe abroade to bee seene. The Brasilian women esteeme so little of apparell also, as they rather choose to goe naked (their secrete partes onely being coue- red) then they would be thought to bee proude, or desirous of such vanity. The Cantabrian women likewise, with many other doe the same. In high Germanie the women vse in effect one kind of apparell or habite, without any difference at all, nothing like other Nations, delighting in newfangles: yea, the wiues there, are so farre from pride, that they will not disvaine to carie all their hou- sholde stufte, and other supellectiles about with them vpon their backes, in time of necessity. Their Maides and Virgins goe very plaine, with kertchers onely on their heades, their haire hanging downe behind in token of Virginitie. Thus you see euery nation
how

how barbarous soever, are much inferiour to the people of England in pride and excesse of apparell: and yet these examples I alledge not, to the end I would wish all others to vse the same, or the very like sauage kind of habite: but to shew how far they bee from pride, and how much the other be wedded to the same. And as for the vertuous and godly Christian women, from the beginning of the world, they haue so little cared for the vaine glozie of apparel and so little or rather nothing at all, were they acquainted therewith, as they hunted for nothing els so much, as for the ornaments of the minde, as Wisedome, continencie, chastity, and true godlinesse, thinking the same beautie sufficient. They counted it great shame to cloath their bodies with sumptuous apparell, and their mindes to be naked, and voyd of true vertue. So, if these women would seeke after the beauty of the mind, they would not affect apparell so much: for if they be faire in body already, then neede they not gorgeous apparell to make them fairer: and if they bee deformed in body, it is not the apparell that can make them fairer. And either their beauty consisteth in them, or in their apparel: if in them then not in the apparell, and so it is meere foolery to weare it. And if in apparell, then not in them, and so can not the garments make them fair, whome God and Nature hath made other wise. Wherefore, looke in what shape, forme, or condition euery one is created by God, let him content himselfe with the same without any alteration or change, with praise to his Creator.

Spud. They hold, (notwithstanding) that it is the pride of the heart, which God so much hateth and detesteth.

Philo. It is very true that God punisheth the pride of the hart with eternall damnation (if they repent not) for he will bee serued an- obeyed, eyther with the whole man, or els with none. Then if he punish pride of the heart with euerlasting damnation, hee must needs in iustice punish the pride of apparel with the like, being both ioyned in one predicament of sinne: and the pride of apparell much more hurting before the world then the other. Also, it is manifest, that the pride of apparel riseth first fro the corruption of the hart, as the effectes from the cause, the fruit from the root of the tree: then if the pride of the heart, which notwithstanding it hurteth not outwardly, but is secrete betwixt God and himselfe, be damnable in it owne nature before God, then must it needs be, that the pride

The contēpt
of apparell of
the former
age.

Pride of the
heart.

Pride of ap-
parell equiua-
lent with pride
of the heart.

of apparell which sheweth it selfe to the worlde, both offensive to God, and hurtfull to man, and which also is the fruit of the pride of the heart, and throweth almost as many as beholde it, at least, as many as follow it, into the deepe Dungeon of hell) is much more pernicious and damnable then the other.

Spud. Hath the Lord plagued this sinne of pride, with any notable plague or punishment, ever from the beginning of the worlde unto this day, or hath he passed it over as a thing of small importance?

Punishments of pride in all ages. *cap. 24*

Philo.

Most fearfull plagues and dreadfull iudgments of God haue in all ages bene poured vpon them that offended herein, as all histories both holy and prophane do beare record. For prooffe whereof, I will giue you a tast but of a few, whereby may appeare how wonderfully the Lord in all ages, times, kindreds, & peoples, hath punished those that through pride (like wicked runnagats, and backsliders from God) haue rebelled against his Maiestie. The deuill, who befoze was an Angel in heauen, arrogating to himselfe the imperiall throne of the maiestie of God, was cast down into the lake of hel burning with fire and sulphur for euer. Adam desiring to be a God (for the serpent told him he should be as God, knowing both good and euill) was for the sin of pride thrown down to the bottom of hel, and not onely he, but all his posterity to the end of the worlde. The hoste of Core, Dathan and Abiram, for their exceeding pride, in stirring vp mutinies and rebellions against their lawfull Magistrate, were swallowed vp quicke into hell, the earth opening her mouth and deuouring them, with all their complices whatsoever. The people of Babylon intending to build a tower, whose top should reach the heauens, thinking that if God should drowne the worlde again with water, they would be sure ynough on the toppes of their high turrets: yea, they intended to sit with God himselfe (if need were) were all confounded, and a diuers language put into euery mans mouth, that none knew what other spake. And thus wer they forced to leaue their building, and dispersed themselves abroad vpon the face of the earth, and hereof sprang the first diuersity of languages in the worlde. Wherefoze, when we heare any language spoken that we know not, it may be a memorandum vnto vs, to

put

Examples of Gods punishments executed vpon the that offended in pride in all ages.

A memorandum.

put vs in minde of our pride, which was the cause thereof.

Goliath the great Gant, the huge Cyclops, and sworn enemy to the children of Israel, for his pride against the Lord, was slaine by David the faithfull servant of the Lord.

Antiochus intending to ouerthrowe and sacke Ierusalem, to spoyle the Sanctuarie and Temple of the Lord, and to kill the people of God, was for his pride ouerturned in his chariote, riding thitherward, his belly bursting, and filthy wormes crawling out most lothsomly, and in fine, began so to stinke and smell, as neither his seruantes nor hee himselfe could abide his owne sa- uour, and thus ended his life in great misery and wretchednes.

Antiochus,

Nabuchadnezzar, was for his pride cast out of his kingdom, and forced to eat grasse with wild beasts in the wilderness.

Nabuchodo-
ne for Dan. 4.

King Saule, for his pride and disobedience, was deposed of his Principality and Kingly regiment, and in the end slue himselfe on mount Gelboe most desperately.

King Saule.

Sodoma and Gomorra, were both destroyed with fire and Brimstone from heauen for their sinne of pride and contempt of the Lord.

All the world in the dayes of Noah was drowned with an uni- uersall deluge for pride and contumacy of heart.

King Ezekiah, for his pride in shewing to the Ambassadors of the king of Babylon, all his treasure (for hee sent messengers vnto him with giftes and letters congratatorie, reioycing for the re- couery of his health) lost all his iewels, treasures and riches, with his sonnes also, being transported captiues into Babylon.

2 Reg 20.

King David for his pride in numbring the people contrary to the wil of God, was grievously punished & thre score and ten thousand of his people slaine with a grievous pestilence for the same.

2. Samuel. 1. c.
24. vers. 15.

King Pharao for his pride against the Lord (for he thought him- selfe a God vpon the earth and therefore asked hee Moyse in de- rision, who is the Lord?) was drowned in the red Sea with all his hoaste. The proud Pharisee iustifying himselfe, for his pride was re- prooued of the Lord, and reiected. King Herode for attyring him- selfe in sumptuous aray, and not ascribing glory to the Lord, was stricken dead, by an Angell, and wormes consumed his flesh inme- diatly. All these, with infinite millions moe in all ages, haue perished through pride, and therefore let not this people thinke

The proud
pharisee
King Herode.

that

Gods plagues
are prepared
if wee repent
not.

Our newfan-
gles & toyes
are occasions
why al nati-
ons mocke
& flout vs.

Our liuing a
flaunder to
the truth.

that they shall escape unpunished, who drinke by pride, as it were
sweet wine, feed upon it, as upon delicious meates, and wallow in it,
as filthy Swine doe in the myre. Will the Lord punish his pecu-
liar people and elect vessels, and let them goe free? Wherefore I
would wish them to be warned, for it is a terrible thing to fall into
the hands of God, who is a consuming fire, and a fearfull God. His
Bowe is bent, his arrowes of iudgement are drawne to the heade,
his fire is kindeled, his wrath is gone out, and ready to bee poured
upon the contemners of his lawes. Tempt not the Lord any lon-
ger, prouoke not his wrath, exasperate not his iudgments towards
thee. For as mercy proceedeth from him, so doth Justice also: and
be sure of it, he payeth home at the last. For as in mercy he suffereth
no good deed to be barewarded, so in his iust iudgment there is no
wickednesse without repentance which he leaueth unpunished. And
yet notwithstanding, their wickednes and pride is such as shin-
keth befoze the face of God, and maketh the enemies to blaspheme,
and speake euill of the the wayes of the Lord: for say they, the men
of England are wicked, and dissolute in all their waies, which easi-
lie appeareth by their apparel, and newfangled fashions euery day
inuented. The beastly Epicures, the Drunkards, and Swilboyles
upon their Ale-benches, when their heads are intoricate with new
wine and strong drinke, will not sticke to belch forth, and say that
the inhabitants of England go brauely in apparell changing fashi-
ons euery day for no cause so much, as to delight the eyes of theyr
whorish mates withall, and to inamour the mindes of their fleshlie
Paramours. Thus be this people a laughing stocke to al the world
for their pride, a flaunder to the word of God, and to their professi-
on, scandalles to their brethren, a dishonour and reproch to the lord,
and very Caterpillers to themselves, in wasting and consuming
their goods and treasures, upon vanities and trifles.

The dayly exercises of the Women of England. / ap 25

Spud!

Perceiue these are nice Damies. I pray you what exercises fol-
low they for the most part being thus clothed in their robes, and
how doe they spend the time? For I stand in doubt they scarce
spend it wel.

Reile. You need not to doubt. For they spend the time verie wel

I warrant you, and to their own contentments. For some of them lie in bed (I will not say with whome) till nine or ten of the clocke every morning, then being rouzed forth of their dennes, they are two or three houres in putting on of their robes, which done, they goe to dinner, where no delicacies eyther of wines or meates are wanting. Then their bodies being satisfied, and their heades prettily mizzled with wine, they walke abroad for a time, or els conferre with their familiars (as women you knowe are talkatiue p'nough, and can chat like Wives) all the world knoweth it. Thus some spend the day till supper time, and then the night, as before. Other some spend the greatest part of the day in sitting at the doze, to shew their bzaueries, to make knowne their beauties, to beholde the passengers by, to view the coast, to see fashions, and to acquaint themselves with the bzauest fellows, for if not for these causes, I see no other causes why they should sit at their doozes, from morning till noone (as many do) from Noon to night, thus vainly spending their golden dayes in filthy idlenesse and sin. Againe, other some being weary of that exercise, take occasion (about urgent affaires, you must suppose) to walke into the towne, & least any thing might be gathered, but that they goe about serious matters indeed they take their baskets in their hands, or vnder their armes, vnder which pretence pretie conceits are practized, and yet may no man say blacke is their eye. But if all other waies faile them, yet haue they one which be sure will speed.

The great paines that these Gentlewomen take.

exercises and practises of the gentlewomen of London,

Handbaskets cloakes to sin

Spud. What way is that, I pray you declare vnto me:

Gardens in Englande. *(cap. 26.)*

Philo.

Seeing you are so desirous to know, I will tel you. In the fieldes and Suburbes of the Cities they haue Gardens, either palled, or walled round about very high, with their Harbers, and bowers fit for the purpose, And least they might be espied in these open places, they haue their banquetting houses with Galleries, Turrets, & what not els therein sumptuously erected: wherein they may (and doubtlesse do) many of them play the filthy persons. And for that their Gardens are locked, some of them haue three or foure keyes a peece, whereof one they keep for themselves, the other their Paramours haue to goe in before them, least happely they might be

Garden in the fields no better then the stews.

I

perceiued

Gardens pla-
ces of bawdry

perceined, for then were all the sport dash't. Then to these Gar-
dens they repaire when they list, with a basket & a boy, where they
meeting their sweet harts, receiue their wished desires. These gar-
dens are excellent places, and for the purpose, for if they can speake
with their dearlings no where els, yet there they may be sure to
meet them, and to receiue the guerdon of their paines, they knowe
what I meane. But I wish them to amends for fear of Gods heauy
wrath in the day of vengeance.

Spud. Why do you condemne the vse of Gardens and garden
houses then altogether?

Every thing
abused, is not
to be remoo-
ned, but the
abuse to be
taken away
only.

Phil. No: nothing lesse. For I know they bee very healthfull,
comfortable, and wholsome for mans body, and such thinges, as the
vse whereof can we not lacke. But I condemne these abuses, these
corruptions, and enormities there vled, and I pray God they may
be reformed. There is nothing so good but it may be abused, yet
I am not precise, that I would haue the thing remooued for the a-
buse, but the abuse to be taken away, whereby the thing it selfe is
made worse. For I speake not against the good and godly women,
for I know there be a great number, & the Lord increase the num-
ber of them, that are chaste, wise, sober, continent, and vertuous ma-
trones, and voyd of all these corruptions. But against those light,
lewd, and incontinent harlots (as it is well known there be too ma-
ny) that run to those places, as fast as euer did the bachelers to the
Stewes. And truly I thinke some of those places are little better
then the Stewes and Brothell houses were in times past: I be-
seech the Lord to purge them cleane epyther with the Oliue branch
of his mercy, or with the sharpe rod of his iudgement, that this
wickednesse may be put away.

Spud. Are those nice Dames, gentle, sober, and discrete, or
otherwise giuen to chiding, bawling, and vnquietnesse? For
they shew themselves abroad (by repute) as though butter woulde
not melt in their mouthes.

women good
and bad but
the greater
number
naught.

Phil. There are some sober, wise, gentle, discrete, and vertu-
ous Matrones, as any be in all the world. And there be other some
(yea maior numerus) that are neuer well, but when they bee cy-
ther bawling, scolding, or fighting epyther with some of their
householde, or some others: and such Deuilles, as a man were
better to be hanged then to dwell with them. But because I haue
small

Small experience thereof my selfe, saue only by the report of them that haue made triall thereof themselves. I will say no more, committing them ouer to the Lord, to whom they eether stande if they doe well, or fall, if they doe euill.

Spud. Seeing that by diuine assistance you haue now finished your discourse of the apparell of England, shew mee (I pray you) what other abuses be there vnto, for I am perswaded, that pride the Mother of sinne, is not without her Daughters semblable to her selfe:

The horrible vice of Whoredome *cap. 27*
in England.

Philo.

The horrible vice of Whoredome is there too too much frequented, to the great dishonour of God, the prouoking of his iudgements against them, the staine and blemish of their profession, the euill example of al the world, & finally, to their owne damnation for euer, except they repent.

Spud. I haue heard them reason thus, that mutuall coition betwixt man and woman, is not so much offensive before God. For do not all creatures (say they) as well Reptilia terræ, as Volatilia Cœli, Creeping things vppon the earth, as flying in the aire, and all other creatures in generall, both small and great, ingender together: hath not nature and kinde ordayned them so, and giuen them members proper to that vse? And doth not the lord (say they) as it were with a stimule, or picke (by his mandate, saying, Crescite, & multiplicamini, & replete terram: Increase, multiply, & fill the earth) stir them vp to the same? Otherwise the world woulde become barren and soone fall to decay: wherefore they conclude, that Whoredome is a badge of loue, a cognizance of amitie, a tutch of lustie youth, a friendlie daliance, a redintegration of loue, and an ensigne of good will, rather meritorious than damnable. These with the like bee their ridiculous reasons, which I haue heard them many times to alleadge in defence of their carnall pollutions.

Philo. Cursed be those mouthes, that thus do blaspheme the mighty God of Israell, and his sacred worde, making the same cloakes to couer their sinne withall. They are much worse then

Whoredoms
in england
too too rife.
Vain and vngodly reasons
pretending
that whoredom is no sin

Oh wicked
Libertines,

those that
make whoredom
lawfull
are worse
then Devils

The first institution of
matrimony,
Gen. 2.
Math. 19.
Mark.
Luko 16.
1. Cor 6.
Eph. 5.
Mariage instituted for
four causes.

All mutuall
copulation,
except marriage is vnlaw-
ful.

Libertines, who think all things lawfull, or Atheistes, who deny there is any God. The devils themselves never sinned so horribly, nor erred so grossly, as these (not Christians, but Dogges) do, that make whoredome a vertue, and meritorious. But because you shall see their deceptions displayed, and their damnable abuses more plainly discovered, I will reduce you to the first institution of this godly ordinance of Matrimony.

The Lord our God having created all things, in heaven, earth, or hell whatsoever, created of every sere two, male and female, and last of all other creatures, he made man after his own likeness and similitude, giving him a woman, made of a rib of his owne body, to be a companion and comforter unto him, and linking them together in the honourable state of venerable wedlock, he blessed them both, saying: Crescite, multiplicamini, & replete terram. *Increase, multiply, and replenish the earth:* wherby it is more then apparent, that the Lord, whose name is Iehouah, the mighty God of Israell, is the Authour of godly Matrimonie, Instituting it in the time of mans innocency in Paradise, and that as ne semeth for four causes. First for the avoydance of whoredome: Secondly, for the mutuall comfort and consolation, that the one might haue of the other, in all aduersities and calamities whatsoever: Thirdly, for propagation of childzen in the feare of the Lord. that both the world might be increased thereby, and the Lord also glorified in him. And fourthly to be a figure or type of our spirituall wedlocke, betwixt Christ and his Church, both militant and triumphant. This congression, and mutual copulation of those, that be thus ioyned together in the godly state of blessed Matrimonie, is pure Virginity, and allowable before God and man, as an action wherto the Lord hath promised his blessing through his mercie, not by our merite, ex opere operato, as some shame not to say. All other goings together and coitions are damnable, pestiferous, and execrable. So, now you see, that whereas the Lord saith, Increase, multiply, and fill the earth: hee alludeth to those that are linked together in the state of godly Matrimonie and wedlocke, and not other wise. For, to those that go together after any other sort, he hath denounced his curse and wrath for evermore, as his all saving words beareth record.

And whereas they say, that all creatures vpon the earth do ingender together, I graunt it is true. But how, In suo genere, in
their

their owne kind. There is no creature creeping on the earth, or fly-
in the aire, how irrationable soeuer, that doeth so degenerate, as
man doth, but keepeth the same state and order, wherein they were
made at the first, which thing if man did, he should not commit such
abominable whoredome, and filthy sinne as he doeth. It is said of
those that write de natura animalium, that (almost) all vnreasona-
ble beasts, and flying fowles after they haue once linked, and vnited
themselues together, to any one of the same kind, and after they
haue once espoused themselues the one to the other, they will neuer
ioyn themselues after with any other, till the one be dissolved from
the other by death. And thus they keepe the knot of matrimony in-
uiolable to the end. And if any chance to reuolt, & go together with
any other during the life of his first mate, all the rest of the same
kinde assemble together, as it were in a counsel or parliament, and
eether kill, or grieuously punish the Adulterer, or Adulteresse, whe-
ther soeuer it be: which law I would God, were amongst Christi-
ans established. By all which it may appeare, how horrible a sinne
Whoredome is in Nature, that the very vnreasonable creatures
doe abhorre it.

How all crea-
tures doe goe
together in
their kind.

The fidelitie
of vnreasona-
ble creatures
in mariage
one towards
another.

The Heathen people who know not God, so much loth this stin-
king sin of Whoredome, that some burne them quicke, some hang
them on gibbets, some cut off their heades, some their armes, legs,
and hands, some put out their eyes, some burne them in the face,
some cut off their noses, some one part of their body, some another,
and some with one kind of torture, and some with another, but none
leaueth them unpunished: so that we are set to schoole to learne
our A.B.C. (like young Nouices or children, scarce crept out of the
swadling cloathes) how to punish whoredome, euen by the vnreaso-
nable creatures, and by the Heathen people themselues, who are
ignozaunt of the diuine goodnes.

How much
the Heathen
haue detested
whoredome.

Sundry pu-
nishments of
whoredome
amongst the
Heathen

Spud. I pray you rehearse some places out of the word of God
wherein this cursed vice of Whoredome is forbidden, for my bet-
ter instruction.

Philo. Our Sauour Christ in the eighth of Iohn, speaking to
the woman, whom the malicious Iewes had apprehended in Adul-
tery, bad her goe her way, and sinne no more. If it had not bene a
most grieuous sinne, he would neuer haue bid her sin no more. In
the fifth of Mathew he saith, who so lusteth after a woman in his

Testimonies
out of the
word of God
wherin whor-
dome is for-
bid.

Math. 5.

Math. 19.

Mark. 10.

Luke. 16.

1. Cor. 6

heart, hath committed the fact already, and therefore is guilty of death for the same. To the Pharisees, asking him, whether a man might not put away his wife for any occasion: Christ answered, for no cause save for Whoredome only, inferring that whoredome is so hainous a sinne, as for the perpetration thereof, it shall be lawfull for a man, to deuise himselfe from his owne Wife, and the Wife from her owne Husband. The Apostle Paule saith: Know you not that your bodies are the members of Christ, shall I then take the members of Christ (saith he) and make the members of an whore? God forbid, knowe you not that he who coupleth himself with an Harlot, is become one bodie with her? Flee fornication (saith he) therefore, for euerie other sinne that a man committeth is without the bodie, but who so committeth fornication, sinneth against his owne body. And in another place, Knowe you not that your bodies are the temples of the holy Ghost, which dwelleth within you? And who so destroyeth the Temple of God him shall God destroy.

In another place he saith: Be not deceiued, for neither whoremonger, Adulterer, Fornicator, incestuous person, nor such like shall euer enter into the kingdome of heauen. Againe, Coniugium honorabile est inter omnes. Mariage is honourable amongst all men, and the bed vndefiled, but whoremongers and Adulterers God shall iudge. In the Revelation of Saint Iohn it is saide, That they who were not defiled with women, do wait vpon the Lambe, whether soeuer he goeth. The Apostle Paule, willeth vs to be so farre from fornication, that it may not once be named amongst vs, as becommeth Saints, with infinite such places, which for breuitie I omit, referring you in the old Testament to these & such places, namely, the 20. of Exodus. 20. of Leuiticus. 22. Deuteronomy. 27. 2. Kinges. 11. Leuiticus. 11. Exodus, 22, Num. 5. Eccle. 9. Prouer. 23. Prouer. 7. vers. 24.

Spud. As you haue now proued by inuincible testimonies of holy scripture, that whoredome is forbidden by the Lord: so I pray you shew me the grieuousnes thereof by some seuerer and rare examples of Gods iust iudgment poured forth vpon the same from the beginning.

Examples of whoredom punished in all ages.

Gen. 7. 8.

Philo. The whole world was destroyed with water, not any living

Nothing left upon the earth, (Save in the Arke of Noah) for the
 sinne of Whoredome, Incest and bzotheletry vled in those dayes.
 Sodoma and Gomorra, two famous Citties, were consumed
 with fire and bzimstone from heauen, for the like sinne of Whore- Gene. 19.
 dome, Adulterie and fornication. The Cittie of the Sichemites, Gene. 24.
 man, woman and childe, were put to the edge of the sword, for
 the ravishing of Dina, the daughter of Iacob. The Lord also told
 Abimelech, that if he did not let goe vntouched Sara, Abrahams
 wife, both he and all his household shall die the death, notwithstanding Gene. 20.
 he did it ignorantlie. The very same happened to Isaac al- Gene. 26.
 so. Iudah vnderstanding that his daughter in Lawe was im- Gene. 18.
 pregnate, and great with childe, and not knowing by whome,
 commaunded that she should be burned, without any further de-
 lay. Was not Absolon, King David his sonne, plagued all his 2. Reg. 16.
 life, for going in to his Fathers Concubines? And did not Achi-
 rophel who gaue counsell so to doe, hang himselfe? Was not Ru- Genel 29
 ben the first borne sonne of Iacob, accursed for going vp to his fa-
 thers bed, and lost he not his byrthright, his dignity, and primacy
 ouer his bzethzen for the same? Were there not aboue thzee score
 and fve thousand men slain, for the Adultery done with one Leuits Iudg 20.
 wife? Was not King David punished all the dayes of his life, for
 his Adultery done with Bersabe, Vrias his wife? Was not his 2. Reg. 13, 12.
 sonne Ammon for lying with his Sister Thamar slaine? Was not 1. Reg. 11.
 Salamon being peruerterd with many Heathen women, cast out of
 the fauour of God, notwithstanding, beeing otherwise, the wisest
 prince in all the world? Achab at the perswasions of Iesabell his 3. Reg. 21.
 cursed wife, falling to Idolatrie, and worshipping of Idolles and
 Devils, suffer most cruell punishment in this life all his dayes: be-
 sides what hee suffereth nowe, God onely knoweth? Were not
 the Israelite and Madianitish woman both slaine for Whoredome
 by that woortly man Phinees, who ranne them both through Numer 24.
 their priuy members with his Iauelin or sword? Was not Samp- Iudg 16.
 son brought to a miserable end, his eyes being both put out, and
 he made to bee a laughing stocke to all men, through his too much
 fauouring of wanton women? Was not King Pharao woon- Gene. 12.
 derfully plagued, for but intending euil in his heart, toward Sara,
 Abraham his wife? Did not the Lord slay (with a most gricuous
 mortalicie) seure and twenty thousande of the Israelites in one
 day.

day, for whoredome and adulterie, with the women of the Moabites and Madianites.

By these and such like fearfull examples of the iustice of God, poured upon these whoremongers and Adulterers, we may learne to know the grieuousnes of the same, and the punishment due to all Whoremongers and Fornicators, either in this life, or in the life to come, or els in both: for if the Lorde deferre the punishment of Whoredome in this life, he reserueth it for the world to come, suffering the wicked to wallow in their sinne, and to fill by the measure of their iniquity, that their damnation may be iust. And if the Lord left not sinne unpunished, no, not in his most deare Saints, what he shall do in them, who dayly crucifie him a new, let the godly iudge.

Spud. Now I am fully perswaded by your inuincible reasons, that there is no sinne greater before the face of God then Whoredome, wherefore God graunt that all his may auoid it.

Phil. You haue said true, for there is no sin comparable vnto it, for besides that it bringeth euerlasting damnation to all that liue therein to the end, without repentance: It also bringeth these inconueniences, with many moe, videlicet, it dimmeth the sight, it impairerth the hearing, it infirmeth the sinewes, it weakeneth the ioynts, it exhausteth the marow, consumeth the radicall moysture and supplement of the body, it riueth the face, appalleth the countenance, it dulleth the spirits, it hurteth the memory, it weakeneth the whole body, it bringeth consumption, it causeth vlceration, scab scurffe, blaine, botch, pocks and byles, it maketh hoare haire, bald pates: induceth olde age, and in fine, bringeth death before Nature bidge it, malady enforce it, or age constrain it.

Spud. Seeing that Whoredom bringeth such soure sauce with it, as namely death euerlasting after this life, and so many commodities besides in this life, I woonder that men dare commit the same so securely as they do now a dayes:

Philo. It is so little feared in England, that vntil one hath had two or thre Bastardes a peece, they esteeme him no man (for that they call a mans deed) in so much that euery scurvy Boy of xii. xvi. or xx. yeares of age will make no conscience of it, to haue two or thre, peraduenture halfe a dozen seueral women with child at once and this exploit being done, he shewes the all a faire paire of heeles, and away goeth he pilo velocius, *as round as a hall,* (as they say) into

What enils
whoredome
bringeth to
mans body
in this life.

the smal care
to auoid
whoredom
in England.

into some strange place where he is not knowne: where how hee liueth, let the world iudge, for *Coelum non animum mutant, qui trans mare currunt*: Though they chaunge their place of abode yet their naughty dispositions they retaine still. Then hauing e-
 stranged themselves thus for a small space, they returne againe, not to their pristine cursed life (I dare say) but to their countrey, and then no man say, blacke is their eie, but all is wel, and they as good Christians, as those that suffer them unpunished.

Whoremongers
Runnagates.

Spud. The state and condition of that Countrey is most miserable, if it be true you report, it were much better, that euery one had his lawfull wife, and euery woman her lawful husband, as the Apostle commandeth, then thus to be plunged in the filthy sinne of Whoredome.

Philo. That is the onely salue and soueraigne remedy, which the Lord ordayned against Whoredome, that those who haue not the gift of continency might marrie, and so keepe their vessels undefiled to the Lord. But notwithstanding, in England there is ouer great liberty permitted therein: for, little Infantes in swadling Cloutes, are often married by their ambitious Parentes and friendes, when they know neither good nor euill, and this is the origene of much wickednes, and directly against the worde of God, and examples of the primitive age. And besides this, you shal haue euery saucy boy, of ten, fourteene, sixteen, or twenty yeares of age, catch vp a woman and mary her, without any feare of God at all, or respect had, either to her religion, wisdom, integrity of life, or any other vertue, or which is moze, without any respect how they may liue together, with sufficient maintenance for their callings and estate. No, no, it maketh no matter for these things, so he haue his pretty pussy to huggle withal, for that is the only thing he desireth. Then build they vp a cottage though but of Elder poales, in euery lane ende almost, where they liue as beggers all their life after. This filleth the land with such store of Beggers, as we call them, that in short time (except some remedy be prouided to preuent the same) it is like to grow to great pouerty & extreame misery, which God forbid.

Marriage, an
antidotary a-
gainst whor-
dome.

Marrying of
infants in
swadling
cloathes.

Euery boy
inchet h vp
a woman to
wife.

Cottages in
euery lane
end.

Spud. I can not see how this geare should be holpen.

Philo. What, if a restraint were made, that none (except vpon speciall and vrgent causes) shuld marie before they come to twenty

A restraint of
marriage.

or foure and twenty yeares, or at least before they be fourteene or eightene years olde, would not this make fewer Beggars, then now there are?

Spud. But if this were established, then should wee haue more Bastardes, and of the two, I had rather wee had many children lawfully begot, than many Bastards.

How whoredome may bee suppressed.

The punishment for whoredome neuer remitteth.

Whoredome ought not to be punished by the purse.

Phil. The occasion of begetting of many Bastards were soone cut off, if either the punishment which God his law both allow, or els which good policie hath constituted, were inflicted vpon the offenders. For, the punishment appointed for Whoredome now is so light, that they esteeme not of it, they feare it not, they make but a iest of it. For what greate thing is it, to goe two or thre dayes in a white sheete, or els in a Cope (a ridiculous kinde of punishment,) before the Congregation, and that sometimes not past an hower or two in a day, hauing their vsuall garmentes vnderneath, as commonly they haue. And truely I cannot a little admire, nor yet sufficiently deplore that wickednesse of the Ecclesiasticall Magistrates, in not punishing more grievously this horrible sinne of whoredome: for to goe in a sheet with a white wand in their handes, is but a plaine mocking of God and of his Lawes. This impunity (in respect of condigne punishment, which that vice requireth) doth rather animate & imbolden them to the act, then feare them from it. In so much, as I haue heard some miscreants impudently say, that he is but a beast, that for such white liuered punishment, would abstaine from such gallant pastime: but certaine it is that they, who thinke it such sweet meate here shall finde the sauce soure and bitter inough in hell. And yet as light, & as easie as this punishment is, it may be, and is dayly dispensed withall for monye and this is thought to be the best kind of punishment to punish them by the purse. Then the which what can be a greater disorder in a Christian common wealth? Is this any thing els then to buy and sell the bodies and soules of Christians for monye? Can the Pope himselfe doe any more then this? Is not this a maintenance of the Stewes? Yea so long as this is vsed, the Stewes shall neuer be out of Englande. Let the Magistrates therefore of the Ecclesiasticall Hierarchie (for to them I speake) take heed that they be not maintainers of Stewes and Whoredome, whereof they would so faine be thought to be suppressers. For this kinde

of dispensing with Whoredome, Adulterie, and Fornication for money, and setting of them free à culpa & pœna, from the fault it selfe, and punishment due for the fault, what is it els then not onely a maintenance, but also a stirring of them vppē to commit Whoredome, when for a little money they may be discharged of all guilt? And this being certaine, or at least very likelie, that whosoever getteth one with childe, of what reputation or degree soeuer she bee of, (if he be single) he shall be forced to marrie her, and thus for a little peece of money they may both haue a Bull of dispensation. This being so, who (I say) will not seeke to aspire as high as he may, and to deflower (in hope of further gaine) as many as he can. This siluer punishment is it, that defileth honest Matrones, pollutech chaste Virgines, and dishonoreth poore maies, to their vtter shame and vndoing for euer. I say nothing, how the money receyued for these dispensations is bestowed, how spent, nor whereunto imployed. The Lorde for his merces sake, giue them grace to punish vice seuerely, as the word of God doth commaund, and not after their owne sensuall appetites and licentious lustes, that God may be glorified, and their consciences discharged at the great day of the Lord.

to dispense with whoredom for money, is a plain maintenance of whoredom.

Spud. What punishment would you haue inflicted vpon such as commit this horrible kinde of sinne?

Philo. I would wish that the man or woman who are certainlie knowne and procured without all scruple or doubt, to haue committed the horrible fact of Whoredome, Adulterie, Incest, or Fornication, should either drinke a draught of Moyses cuppe, that is, taste of present death, as Gods worde doeth commaund, and good policie allowe) or els, if that be thought too seuerē (as in euill, men will be more mercifull, then the Authour of mercy himselfe, but in goodnesse, farewell mercy) then would God they might bee cauterized, and seared with a hotte Iron vpon the cheeke, forehead, or some other parte of their bodie that might bee seene, to the ende that the Adulterous childe of Sathan, might be discerned from the honest and chaste Christians. But (alas) this vice (with the rest) wanteth such due punishment, as God his word doth commaund to bee inflicted vpon them. The Magistrates winke at it, or els as looking through their fingers, they see it, and will not see it.

What kinde of punishment whoredome ought to haue.

Many get
great livings
with practi-
sing of whor-
dome.

Putting away
honest wiues
and retaining
whores.

Law ought
to be execu-
ted without
partialitie.

Yea so farre of are some, from suffering condigne punishment, for this horrible sin, that they get good maintenance with practising the same. For you shall haue some, yea many thousands, that liue vpon nothing els, and yet go cloathed Gentlewomen like, both in their likes and Heluets, and otherwise, their fingers clogged with ringes, their wrystes with bracelets and Jewels, and their purses full of golde and siluer: And hereof they make no conscience so their husbands know it not: Or if they doe, some are such peasants and such maicoocks, that either they wil not, or (which is truer) they dare not reprove them for it. But and if the husband once reprove them for their misdemeanour, then they conspire his death by some meane or other. And all this cometh to passe, because the punishment thereof is so easie and gentle as it is. And some both Gentlemen and others (whereof some I knowe) are so nussed by herein, that hauing put away their owne wiues: they keepe whores openly, without any great punishment for it, and hauing bene conuicted befoze the Magistrates, and there deposed vpon a booke to put away their whores, haue put them forth at one doore, & taken them in at the other. And thus they dally in their othes with the Lord, and stop the course of the Lawe with Rubrum vnguentum, whereof they haue store to bestow vpon such wickednes, but not a peny to giue towards any good purpose.

Wherefore, in the name of God, let al men that haue put away their honest wiues, be forced to take them againe, and abandon all whores or els to taste of the law: & let al whores be cut off with the sword of iustice. For, as long as this immunity & impunity is permitted amongst vs, let vs neuer look to please God, but rather prouoke his heauy iudgments against vs. And the reason is, for that there is no sinne in all the world, but these whores and whores-masters will greedily commit for inioying of their Whoredome: And Wel, destruction, and death euerrlasting is the guerdon thereof, and yet men cannot beware of it. The Lord keep all his children from it, and present them blamelesse befoze his tribunall seate, without spot or wrinkle at the great day of the Lord.

Spud. What notable abuses els haue yenseene there frequented: for seeing you haue begunne in part, I pray you describe the whole.

The

The Gluttonie and excesse in England. Chap. 28.

I hile

I haue seene that which grueneth me to repect. The people there are maruellously giuen to daintie fare, gluttony, belly cheere & many also to drunkenesse, and gourmandize.

Dainty fare,
gluttony, and
gourmandice
vsed in Engl.

Spud. That is a manifest argument of good hospitality, which both is commended in the word of God, and which I knowe you wil not reprehend.

Phil. Godly hospitality is a thing in no wise worthy of reprehension, but rather of great commendation, for many haue receiued Angels into their houses, at vnawares, by vsing the same: as Abraham, Lot, Tobias, and many others. Yet if Hospitality flowe euer into superfluitie and riotous excesse, it is not tollerable. For now adayes, if the table be not pestered from the one end to the other, as thicke as one dish can stand by another, with delicate meat of sundry sortes, one cleane different from another, & to euery dish a seuerall sawce appropziate in his kind, it is thought there vnworthy the name of a dinner: yea, so many dishes shall you haue there on the table at once, as the vn-satiabest Helluo, the deuouring Glutton, or the greediest Cormorant that euer was, can scarce eate of euery one a little. And these many shall you haue at the first course, as many at the second, and peradventure, mo at the third, besides other sweet iunkets and delicate confections of spiceries, and I can not tell what. And to these dainties, al kind of Wines are not wanting, you may be sure. Oh what nicity, what prodigality is this: what vanitie, what excesse, riote and superfluity is here: Oh farewell former world: for I haue heard my father say, that in his daies one dish or two of good whollome meat, was thought sufficient for a man of great worship to dine withall, & if they had thre or foure kindes, it was reputed a sumptuous feast. A good peece of Beefe was thought then, good meat and able for the best, but now, it is thought too grosse for their tender stomackes to digest: If this be so, I maruell how our forefathers liued, who eat little els but colde meates, grosse and hard of digestion: yea, most of them fed bypon Graine, Cozne, rootes, Pulse, Hearbes, weeds, and such other baggage, and yet liued longer then we, were healthfuller then we, of better complexion then we, and much stronger then we in euery respect, wher. for I cannot perswade my selfe otherwise, but that

Godly hospitality to be
commended,

Variety of
dishes, and
meates with
their curious
sauces,

Excesse of
meates.

The austerity
and godly
simplicity of
the former
world in
meates and
drinckes.

The faraginy
or rough fare
of our fore-
fathers.

Our nice fare
hath altered
our bodies &
changed our
nature.

Medietie to
be obserued
in meates.

When meates
and drinckes
are instru-
ments of de-
struction vn-
to vs.

Genes. 24.

2. Reg. 1

Daniel 5
verse. 5. 25.

our nicenesse and curiousnesse in diet, hath altered our nature, dis-tempered our bodies, and made vs subiect to millions of diseases, more then euer were our forefathers subiect vnto, and consequently of shorter life then they.

Spud. They will aske you againe, wherefore God made such variety of meates, but to be eaten of men, what answer giue you to that?

Philo. The Lord our God ordayned indeed, the vse of meates and drinckes for man to sustaine the fraile and brittle state of his mortall body for a time. But he gaue them not vnto him for delight and pleasure onely, but for necessitie and neede: For as the olde Adage saith, Non viuimus vt edamus, sed edimus vt viuamus: We liue not to eate, but we eate to liue, we must not scull and ingurgitate so much into our stomackes, as no more can bee crammed in: The Lord provided them that they shoulde bee as meanes to preserve our bodies for a time whilst we liue and soourne in this vaste Wildernesse of the worlde, but not that they shoulde be instrumentes of destruction to vs both of bodie and soule. And trulie they are no lesse, when they are taken immoderately without the feare of God. Besides that, doeth not the impletion and satiety of meates and drinckes prouoke lust: as Hiero sayth: Venter mero estuans spumat in libidinem: The bellie inflamed with wine, bursteth forth into lust: Doeth not lust bring forth sinne, and sinne bringes forth death: The Children of Israell, giuing themselves to delicate fare and Gluttonie, fell to Idolatrie, Sacriledge and Apostasie, worshipping stockes, stones, and Deuities, instead of the liuing God. The sonnes of Helie the Priest, giuing themselves to daintie fare and belly cheare, fel into such sinne, as the Lord slewe them all, and their Father also for that he chastised them not for the same. The children of blessed Iob in middelt of all their banquettinges and riot, were slaine by the Lord, the whole house falling vpon them, and destroying them most pittifullie. Balthazar, King of the Chaldeans, in middelt of all his good cheare, sawe a haue, writing vpon the walle these wordes, Mene, mene, Techel vpharlin: signifying that his kingdome shoulde be taken from him, and so it was, and hee slaine the same night by the hand of the Lord. The rich Glutton in the Gospell, for his riotous feastinges, and inordinate liuing

was

was condemned to the fire of hell. Our Father Adam with all Luke 16
his Offspring (to the end of the worlde) was condemned to hel fire
for taking one Apple to satisfie his gluttonous desire withall.
Gluttony was one of the chiefest Cannons, wherewith the De- Math. 4
uill assailed Christ, thinking thereby to latter his kingdome,
and to winne the felde for euer. Yet notwithstanding, the grie-
uousnesse hereof, the same is thought to be a countenance, and a
great credite to a man in England. But true Hospitality consis-
teth not in many dishes, nor in sundry sortes of meates (the sub-
stance whereof is chaunced almost into accidentes thoww their
curious Cookeries, and impotionate slobberlawres, which rotte
their bodies and shorten their dayes) but rather in giuing libe-
rally to the poore and needy members of Iesus Christ, helping
them to meate, drinke, lodging, clothing, and such other necessa-
ries, whereof they stand in neede. But such is their hospitality,
that the poore haue the least parte of it. You shall haue twenty,
fourty, sixtie, yea a hundred pound spent in some one house in ban-
quetting and feasting, yet the poore shall haue little or nothing: if
they haue any thing, it is but the refuse meate, scrappes and pa-
ringes, such as a Dogge would scarce eate sometimes, and well
if they can get that too: In steede whereof, now and then not a
few haue whipping cheare to feed themselves withall. Yea, it is
counted but a small matter for a man that can scarcely dispende
fourty poundes by the yeare, to bestowe against one time, tenne
or twenty poundes thereof in Sices. And truly so long and so
griuously hath this excesse of gluttony and dainty fare suffered in
England, that I feare me, it will spew out many of his maisters
out of doores before it be long. But as some be ouer largeous and
profluous herein, so other some are spare ynough: for when any
meate is stirring, then locke they vp their gates that no man may
come in. Another sort haue so many houses, that they visite them
not once in seuen yeares, many Chimneyes, but little smoke, faire
houses, but small Hospita'ity. And to bee plaine, there are three
Cankers which in proccesse of time will eate vp the whole com-
mon wealth of England, if speedy reformation be not had: namely
dainty fare, gorgeous buildings, & sumptuous apparell, which three
deuouring Cankers, especially, yet not without their cosin germanes
do flourish there. God remooue them thence for his Christs sake.

Wherin hos-
pitalitie con-
sisteth.

the smallest
piece of the
poore.

Locking vp
of gates whe
meate is stir-
ring.

Three deuour-
ing cankers.

Spud,

Spud. I had thought that dainty fare and good cheer had both nourished the body perfectly, and also prolonged life greatly, & doth it not so thinke you?

Who more
subiect to in-
firmities the
they that fare
best.

Philo. Experience as by my former intimations you may gather, teacheth cleane contrary: For, who is sicklier then they, that fare deliciously every day: who is corrupter: who belcheth more: who looketh worse: who is weaker and febler then they: who hath more filthy choller, flegme, and putrification (together with grosse humours) then they: And to be briefe, who dyeth sooner, then they: Doe we not see the poore man that eateth browne bread (whereof some is made of Rye, Barley, Peason, Beanes, Dates, and such other grosse graines) and drinketh small drinke, yea, sometimes water, feedeth upon Milke, Butter, and Cheese, I say, do we not see such a one healthfuller, stronger, fairer complectioned, and longer lived then the other that fared daintily every day: And how shuld it be otherwise: for will not the eating of diuers and sundry kindes of meats of contrary operations and qualities (at one meale) ingender distemperance in body: And the body distempred, wil it not fall into sundry diseases: The meat is hard of digestion, another light, and whilst the meate of hard digestion is in concocting, the other meat of light digestion doth putrifie and stink, and this is the very mother of all diseases: one is of this quality, another of that: one of this operation, another of that: one kind of meat is good for this thing, an other is naught for that. Then how can all these contrarieties and repugnancies agree together in one body at one and the same time: will not one contrary impugne his contrary: one enemy resist another: Then what wise man is he that will receiue all these enemies into his body at one time: Doe we not see by experience, that they that giue themselves to dainty fare & sweet meates, are neuer in health: doth not their sight waxe dimme, their eares hard of hearing, their teeth rotte and fall out: Doeth not their breath stinke, their stomackes belch forth filthy humours, & their memory decay: Do not their Spiritues and senses become heauie and dull, by reason of the filthy vapours and stinking fumes which rise from their gingered breasts and spiced stomakes, and fuming vp to the head, mortifie the vitall spiritues, and intellectuall powers, in so much that the whole body becommeth purlie and corpulent, yea sometimes decrepite withall, and full of all filthy corruption.

The

Eating of di-
uers meats at
one time
hurtfull.

The speedy
decay of
those that
giue them-
selves to dain-
ty fare,

The Lorde keepe his chosen from the tasting thereof.

Drunkennesse in England. *Cap. 29.*

Spud. **Y**ou spake of Drunkennesse, what say you of that?

Philo. **I** say, that it is a horrible vice, and too too much viced in England. Euery Countrey, Citie, Towne, Village & other places haue aboundance of Alehouses, Tauerne and Innes in them, which are haunted with Mault-wormes night and day, that you would woonder to see them. You shall haue them there sitting at the wine and Good-ale all the day long, yea, all the night, peraduenture all the week together, so long as any mony is left, swilling, gulling, and carousing from one to another, till neuer a one can speake a ready word. Then when with the Spirite of the Butterie they are thus possessed, a worlde it is to consider their gestures, their countenances and demeanours, one towards another, and towards euery one els. How they stutte and stammer, stagger and reel to and fro, like madmen, some vomiting, spewing, and disgorging their filthy stomackes, other some pissing vnder the boord as they sit, and which is most horrible, some fall to swearing, cursing, and banning, interlacing their speeches with curious tearmes of blasphemie, to the great dishonour of God, and offence of the godly hearers.

The beastlie vice of drunkennesse frequented in England.

The spirit of the butterie is drunkennesse and excessive.

Spud. But they will say, that God ordayned wines and strong drinckes to cheare the heart, and to sustaine the body withall, therefore it is lawfull to vse them to that end.

Philo. Meats (moderately taken by the blessing of God) corroborate the body, refresh the Arteries, and reuiue the Spirits, making them apter, euery member to doe his office, as God hath appointed them: but being immoderately taken (as commonly they be) they are instruments of damnation to the abusers thereof, and nourish not the body, but corrupt it rather, casting it into a sea of diseases: besides, a man once drunke with wine or strong drinke, rather resembleth a brute beast, then a christian man: For, do not his eyes begin to stare, and to be red, fiery & bleared, blubbering forth seas of teares? Doth he not froth and foam at the mouth like a Boze? Doth not his tongue faulter, and stammer in his mouth? Doeth not his head seeme as heauy as a Millstone, beeing not able to beare it vp? Are not his wittes and spirits, as it were drowned?

The lothsome qualities of those that be drunke.

The transfiguration of those that be drunke.

The 'discorn-
modities of
drunkennes.

Drunkards
worse then
beasts.

Esay. 5.
testimonies
against drun-
kennes, out
of the worde
of God.

Hoseas c. 4

Joel 2.

Habacuck. 2

Is not his vnderstanding altogether decayed? Doe not his handes and all his body tremble, quauer and shake, as it were with a quotidian Feuer? It casteth him also into a Dropsie, or Plurisie nothing so soone, it infeebleth the Senewes, it weakeneth the natural strength, it corrupteth the bloud, it dissolueth the whole man at the length, and finally, maketh him forgetfull of himselfe altogether, so that what hee doeth being drunke, hee remembereth not being sober. The Drunkarde in his drunkennesse, killeth his friends, reuileth his louer, discloseth secretes, and regardeth no man: Hee utterly expelleth all feare of God out of his minde, all loue of his friends and kinsfolkes, all remembrance of honesty, ciuility and humanity: so that I wil not fear to call Drunkards beasts, & no men, and much worse then beasts, for beasts neuer excede in any such kind of excesse or superfluity, but alway modum adhibent apperitui: They measure their appetites by the rule of necessity, which would God we would doe.

Spud. Seeing it is so great an offence before God, I pray you shew me some testimonies of the holy scripture against it, for whatsoever is euil, the word of God (I doubt not) reproboueth the same.

Phil. It seemeth you haue not read holy scripture very much, for if you had, you should haue found it, not onely spoke against, but also throwne downe euen to hel, for prooofe whereof, of infinite places, I will recite a few. The Prophete Esayas thundereth out against it, saying, Vx qui confurgitis mane ad ebrietatem sectandam. Wo be to them that rise earlie to follow drunkennes, wallowing therein from morning to night, vntil they bee set on fire with wine and strong drinke. Therefore gapeth hell, and openeth her mouth wide, that the glorie, multitude and wealth of them that delight therein, may goe downe into it, saith the Prophete.

The Prophete Hoseas saith, Fornicatio, vinum, & mustum auferent animum. Whoredome, wine, and strong drinke, infatuate the heart of man.

The Prophete Joel biddeth al Drunkards waile, saying. Weep and howle you wine bibbers, for the wickednesse of destruction that shall fall vpon you.

The Prophete Habacuck, soundeth a most dreadfull alarm, not only to all Drunkards, but also to al that make them drunken saying, Wo be to him that giueth his neighbour drinke till hee bee

be drunke, that thou maist see his priuities.

Salamon sayth, Wine maketh a man to be scorneful, & strong wine maketh a man vnquiet, who so taketh pleasure in it, shal not be wise. In another place, Keep not company with wine-bibbers and riotous persons, for such as be Drunkards shall come to beggerie.

In the twenty and thzee of his Prouerbs, he saith, To whom is woe? To whom is sorrow? To whome is strife? To whome is murmuring? To whom are wounds without cause? and to whom are red eyes? Euen to them that tarie long at the wine, to them that goe and seeke mixt wine. And againe, Looke not thou vpon the wine when it is red, and when it sheweth his collour in the cuppe, or goeth downe pleasantlie, for in the end, it will bite like a serpent, and hurt like a Cockatrice, or Basilicocke, which slea or kill men with the poison of their sight. Againe, It is not for Kings to drink Wine, nor for Princes to drink strong drink. Our Saviour Christ in the Gospell of S. Luke, biddeth vs take heede that wee be not overcome with surfetting and Drunkennesse, and cares of this life, least the day of the Lorde come vpon vs at vnawares.

S. Paule to the Ephesians biddeth beware, that we be not drunken with wine, wherein is erreffe, but to be filled with the Spirit. The same Apostle in another place, saith: That neither Whoremonger, Adulterer, Drunkard, Glutton, riotous person, nor such like shall euer enter into the Kingdome of heauen. By these few places out of many, you may see the vnlawfulness of this vice, which is so much frequented.

Spud. Let me intreat you to shew me some examples withall, whereby I may see, the effects thereof, and what punishment hath bene shewed vpon the offenders therein in all ages.

Punishment of Drunkardes. Cap. 30.

Philo. Drunkennesse caused Lot to commit Incest with his own two Daughters, who got them both with child, he not perceiuing it, neither when they lay downe, nor when they rose vp. See how drunkennesse assotteth a man, depriuing him of all sence, reason and vnderstanding.

Genes. 19.

examples 2.
gainst drun-
kennesse.

Drunkennesse caused Noah to be with his priuities bare in his

Tabernacle, in such beastly sort, as his wicked sonne Cham iested and scoffed at the same.

Luke 16.

Througħ Drunkennes Holofernes, that great and inuincible Monarch of the Assyrians was ouercome by a woman, hauing his head cut from his shoulders with a Faulchon.

Luke. 16

Througħ Drunkennes King Herod was brought to such idiocy and foolish dotage, that he caused the head of good Iohn Baptist to be cut off to satisfie the request of a dauncing Strumpet.

Luke. 16.

That rich Epulo of whom S. Luke maketh mention was for his drunkennesse and riotous excesse condemned to the fire of hell for euer: with many moe examples, which for shortnesse I omit. Now seeing then, that Drunkennesse is both offensive to God, and bringeth such evils in this life present: Let vs in th name of God auoid it, as a most wicked thing and pernicious euill.

How farre
Drunkards
are estranged
from them-
selues.

For euery Drunkard is so far estranged from himselfe, that as one in an extasie, or rather in a plaine Phrensie, he may not be saide to be sui animi compos, *a man of sound wit*, but rather a very Bedlem, or much worse, no Christian, but an Antichristian, no member of Christ Iesus, but an Imp of Sathan, and a limme of the Deuil. Wherefore in the name of God, let vs auoid al excesse, imbrace temperancy & sobriety, and receiue so much as may satisfie nature, not the insatiate appetites of our greedy desires. Knowing that except the Lord blesse our meates and drinks, within our bodies, and giue them power and strength, to nourish and feed the same: and our bodies their natural powers euery member to do his office, and duty, our meates shall lie in our stomackes stinking, smelling, and rotting like filthy Carion in all lothsome stinke.

What if God
blesse not our
meat,

Giuing of
thanks be-
fore meat &
after.

So farre off ought we to be from abusing the good creatures of God by riot, drunkennesse, or excesse, that we ought neuer to take a morsell of bread, nor sopp of drinke, without humble thanks giuing to the Lord for the same before. For we neuer read, that our Sauieur Christ euer eate, or dranke but he gaue thanks (or as we call it, said grace) both before the receipt thereof, and after. This need he not to haue done in respect of himselfe, but for our example and learning, according to this saying, Omnis Christi actio, nostra est instructio. Euery action of our Sauieur Christ is our example and instruction, to follow as neere as we are able.

Or if all that hath been sayd heretofore, be not sufficient to with-
draw

draw vs from this beastly vice of drunkenness: yet let vs let before our eyes this most fearful iudgement of God, executed vpon a sort of drunkards, the storie whereof is this. The eight day of February 1578, in the country of Swaben, there were dwelling eight men, Citizens and citizens sonnes, very riotously and prodigally giuen, the names of whom, for the better credit of the story. I haue sette downe, viz. Adam Giebens, George Kepell, Iohn Keisell, Peter Herfdorfe, Iohn Waganaer, Simon Henrickes, Harman Fron, Iacob Harmans, all which would needs goe to the Tauerne, vpon the Sabbath day in the morning very early, in contempt of the Lord and his Sabbath. And comming to the house of one Anthony Hage an honest godly man, who keep a Tauerne in the same town, called for burnt wine, Sacke, Malmfie, Hipocrasse, and what not. The Hoste tolde them, that they should haue none of all these, before the Diuine seruice and Sermon time were past, and counselled them to goe heare the sacred word of God preached. But they (saue Adam Giebens who aduised them to heare the Sermon, for feare of Gods wrath) denied, saying, that they loathed that kinde of Exercise. The good Hoste neither giuing them any wine himselfe, nor suffering any other, went to the Sermon, as duty did bind him: who being gone, they fell to cursing, banning, and swearing, wishing that he might breake his neck or euer he came againe from the sermon, & busting forth into these intemperate speeches, the Deuil breake our neckes, if we depart hence this day, either quicke or dead, till we haue had some wine. Straight way the Deuill appeared vnto them, in the likenes of a young man, bringing in his hand a Flagon of wine, and demanding of them why they caroused not, he drank vnto them, saying: Good fellowes, be merry, for ye shall haue wine ynough, for you seeme lusty Lads, and I hope you wil pay me wel, who inconsiderately answered, that they would pay him, or els they would guage their neckes. yea, their bodies and soules rather then to sayle. Thus they continued swilling, gulling and carousing so long, as til one could scarcely see another. At the last the deuill their Host, told them that they must needs pay the shotte, whereat their hearts wared cold But the Deuill comforting them, said: Bee of good cheere, for now must you drinke boyling Leade, Pitch, and Brimstone with me in the pit of hell for euer more: Whereupon immediately he made their eyes like flames of fire, and in breadth as

A most dreadful example of Gods iudgments shewed vpon certain drunkards, abusing the good creatures of God.

The properties of a good host.

A caueat for cursers and banners.

The desperate securitie of Drunkards.

The deuils reward to his darlings, the drunkards.

broad as sawcers. Then began they to call for mercy, but it was too late. And ere they could call againe for mercie and grace, the Deuill preuented them, brake their neckes asunder, and threwe most horrible flames of fire, out of their monthes. And thus ended these seuen Drunkardes their miserable daies, whose iudgement I leaue to the Lord.

The mercy of
god in sauing
of Adam Gi-
bena

The other, Adam Gibens, who counselled them before to go hear the sermon, hauing some sparks of faith in him, was preserved from death, by the great mercie of God, and greatly repented his former life, yelding praise vnto God for his deliuerance. Thus haue I, in sempiternam rei memoriam, faithfully recorded the storie of these eight Drunkards, & of their fearful end, taken out of a Dutch copie printed at Amsterdam, and at Straesburcht, for a caueat to al drunkards. Gluttons and riotous persons throughout the whole world, that they offend not the Lord in the like kind of offence.

An example
of Gods
wrath and
seuere iustice
executed vpon
2. Drunk-
kards in Al-
maine.

An other like example of Gods diuine iustice, shewed vpon two blasphemous Drunkards in Almaine, in the towne of Nekershofewe, chaunced the fourth day of July 1580. the truethe whereof is as followeth. These two drunken Carlets, traouelling by the way, came into an Inne, and called for bread and wine. The Hoste with speed brought them very good, but they disliking the wine for the newnesse thereof, commanded better wine to be brought, so in fine they had both new and old good store. Thus sate they swilling, and carowling one to another, til they were both as drunke as Swine. Then one of them pouring forth wine, carowled to his fellow, the other pledging him, asked to whome he should drinke, quoth this varlet drinke to God, he hearing that, poured forth wine & dranke to God. This done, he asked his copanion of which wine God should pledge him, of the new, or of the old. He answered, of whether thou wilt. Then he taking the new wine in his hand, filled the cup therewith, and reaching forth his arme as high as he coulde, as though God should haue pledged him in deede, sayd these words: God, I wold fane know what wine thou louest best, this new wine is good ynough, and too good for thee, if thou hadst sent better, thou shouldest haue had better, but such as it is take it, pledge mee quickly, and carrouse it off enery sope, as I haue done to thee, if not, thou doest me wrong. Hauing thus stretched forth his arme, with the cup of wine, and withall hauing vttered forth these words, the lord proceedeth

A caueat to
blasphemers,
and con-
temners of
the maiestie
of God.

Behold the
blasphemy
of this deuill,
and feare.

proceedeth in iudgement against him, causing his arme to stand
 steadfast and vnmoouable, so as he was not able to pul it to him, nor
 to keere his body out of the place, and in this agony he remayned a
 long time after his countenance not changed, but rolling his eyes to
 and fro, fearful to behold. And as for breath there was none percei-
 ued to come forth of him, nor yet to speake one word he was not a-
 ble: and yet for all that, seemed to euery one to be aliue. After this
 the people assayed to remooue him from that place, but they could
 not by any strength. In the end they tyed horses to him, to drawe
 him thence, but they could not once keere him. Then they assayed
 to burne the house, & him withall, but no fire would once take hold
 of the house: wherefore, when they saw all their wayes and deuises
 to be frustrate, perswading themselves that God had made him a
 Spectacle to all Drunkards, they surceased their enterprises any
 further, & wished the will of the Lord to be done. And in this place,
 and in the same pitifull case you haue heard, standeth this blasphe-
 mous villain to this day vnremouable, till it please the Lord, in
 the bowels of his mercy to release him, whose blessed will be fulfil-
 led for euer. The other drunken beast his companion, they hanged
 vpon a gibbet, befoze the doze of the same house, as he wel deserued.
 Thus hath the Lord in al ages, and at all times, punished this hor-
 rible vice of Drunkenesse, which God grant euery true Christian
 man may aboyd, for feare of Gods vengeance.

Oh feareful
 iudgment of
 god, yet most
 iust punish-
 ment.

Couetousnesse in England. *Cap. 31.*

Spnd.

Shew me, I pray you, the state of that country a litle further:
 is it a welthy cuntry within it self, or otherwise poore & bare?
 Philo. It is a most famous Iland, and a fertile Country,
 abounding with all manner of store, as well of riches and trea-
 sure, as of all thinges els whatsoeuer: but as the countrey is wea-
 thy and rich, so are the inhabitantes from the highest to the low-
 est, from the Prieste, to the inferiour sorte, even all in generall,
 woonderfully inclined to Couetousnes and Ambition, which thing,
 whilst they followe, they can neuer be satisfied: for Crescit amor
 nummi, quantum ipsa pecunia crescit, The loue of money doeth
 by so much the more increase, by how much more the money it
 selfe doth increase: And the nature of a couetous man is such, that

Tam

The insatiable desire of a covetous man.

The purse of a rich man.

How far every man is bound to provide for his Familie.

Immoderate care for riches reprooved.

tam deest quod habet, quam quod non habet: As wel that thing which he hath, as that which he hath not, is wanting vnto him. Therefore may a covetous man well bee compared to hell, which ever gapeth and pawneth for more, and is neuer content with ynough. For right as hel ever hunteth after more, so a covetous man drowned in the Quagmyre of Auarice, and plunged in the plash of Ambition, hauing his summum voluptatem reposed in momentary riches, is neuer content with ynough, but still thirsteth for more, much like to a man sicke of an ague, who the more he drinketh the more he thirsteth, and the more he drinketh, the more his disease increaseth. Therefore I holde it true, which is writ: Bursarius os est diaboli, The pouch of a rich covetous man, is the mouth of the Deuill, which ever is open to receiue, but alway shut to giue.

Spud. But they will easily wipe away this blot: For are wee not bound to provide for our selues (say they) our Wiues, our children, our familie: Doth not the Apostle hold him for an Infidell or a Deneger of the faith, who provideth not for his wife and familie? And therefore, herein we shewe our selues rather good husbandes, carefull and obedient Christians, then covetous or ambitious persons: This haue I heard them alleadge for themselves.

Philo. Every Christian man is bound in conscience before God to provide for his household & famely, but yet so as his immoderate care surpasse not the boundes, nor transcend the limittes of true godlinesse. His chiefest trust and care is to rest only in the Lorde, who giueth liberally to every one that asketh of him in verity and truth, and reprocheth no man, and withall he is to vse such ordinarie means, as God hath appointed for the getting of the same. But so farre from covetousnesse, and from immoderate care would the Lord haue vs to be, that we ought not this day to care for to morrow: for (saith he) sufficient to the day, is the trauell of the same. After all these things (with a distrustfull and inordinate care,) doe the Heathen seeke, who knowe not God, saith our Saviour Christ but be you not like to them. And yet I say, as wee are not to distrust the providence of God, or dispaire for any thing: so are we not to presume, nor yet to tempte the Lord our God, but to vse such ordinary meanes, as he hath commaunded and appointed to that end and purpose, to get our living and maintenance withall. But this
peopl

people leauing these godly means, do all run headlong to couetous-
 nesse & ambition, attempting alwayes, & assaying al means possible
 to heape up riches. So likewise, Landlordes make merchandize of
 their poore Tenants, racking their rents, raising their Fines and
 Incomes, and setting them so straight vpon the renter hooke, as
 no man can liue on them. Besides that, as though this pillage and
 pollage, were not rapacious ynough, they take in, and inclose com-
 mons, Moores, heathes, and other common pastures, whereout
 the poore commonalty were wont to haue all their prouision and
 feeding for their cattell, and (which is more) corne for themselves to
 to liue vpon: all which are now in most places taken from them, by
 those greedy Puttockes, to the greate impouerishing and vtter
 beggering of many whole Townes and Parishes, whose tragicall
 cries and incessant clamors, haue long since pearced the Skies, and
 presented themselves befoze the Maiesty of God, crying: How long
 Lord, how long wilt thou deferre to reuenge this villanie, done
 to thy poore Saintes, and silly members vpon the earth? Take
 heed therefore you rich men, that poll & pill the poore, for the bloud
 of as many as miscarry any maner of way, through your iniurious
 exactions, biting oppzessions, and indirect Dealings, shal be required
 at your hands, at the great day of the Lord.

Landlords
 racke their
 tenants.

Inclosing of
 commons
 to the poore,

Cursed is he (sayth our Sauour Christ) that offendeth one of
 these little ones: it were better that a Millstone were hanged a-
 bout his necke, and he cast into the middest of the sea. Christ so in-
 tirely loueth his poore members vpon earth, that he imputeth the
 contumely, which is done to any one of the, to be done vnto himself,
 and will reuenge it, as done to himselfe: Wherefore, God giue them
 grace to lay open their inclosures againe, to let fall their Rentes,
 Fines, incomes, and other impositions, whereby God is offended,
 the poore brethren beggered, and I feare me, the whole Realm wil
 be brought to vtter ruine and decay, if this mischiefe be not mette
 withall and incountred with very shortly. For these Inclosures bee
 the causes why rich men eate vpp the poore men, as beastes doe eate
 grasse. These I say are Caterpillers and deuouring Locustes that
 massacre the poore, and eate vpon the whole Realme, to the destructi-
 on of the same: the Lord amend them.

Iniurie to
 Christ his
 members is
 inuirtie to
 Christ.

Inclosures.

Upon the other side, the Lawyers they ruffle it out in their silks,
 Veluets and chaines of gold: They build gorgeous houses, & stately
 Turrets,

Lawyers ruf-
 fle in poore
 mens riches,

Ointment to
grease Law-
yer in the fist
withall.

The preten-
sed excuse of
Lawyers. whe
their Clients
hve lost
their plects.

The sleightie
practises of
Lawyers.

The fraudu-
lent dealing
of Marchant
men
Artificers.

Currets. They keepe a Port like mighty Potentates, they haue their bandes and retinues of men attendant vpon them dayly, they purchase Castles and Towers, lands and Lordships, and what not; And all vpon the polling and pilling of the pooze commons. They haue so good consciences, that all is fish that comes to the nette, they refuse nothing that is offered, and what they doe for it, in preferring theyr pooze Elpents causes, the Lord knoweth, and one day they shall finde it: if you haue argent, or rather rubrum vnguentum I dare not say golde, but red Ointment to grease them in the fist withall, then your sute shall want no furtherance, but if this liquoz be wanting, then farewell Elpent, he may goe chooe the Goose, for any good successe he is like to haue of his matter: without this, Sherifes & Officers will returne Writtes with a tarde venit, or with a non est inuentus, finally to the pooze mans profite. But so long as any of this oyntment is dropping, they will beare him in hand, his matter is good and iust, and all to keepe him in vze, till all bee gone, and then will they tell him his matter is naught: and if one aske them why they told not their Elientes so in the beginning, they will answer. I knew not so much at the first, the fault is in himself he told me the best but not the worst. We shewed me not this Euidence and that Euidence, this President and that President, this Writing and that Writing, turning all the fault vpon the suggester, whereas the whole fault indeed is in himselfe, as his owne conscience can beare him witnesse. In presence of their Elientes, they will be so earnest one with another, as one (that knewe not their sleights) would thinke they would goe together by the eares. This is in steed of a shooting-horne to drawe on their Elpents withal: but immediatly after their Elientes be gone, they laugh in their sleeves to see how pretily they can fetch in such summes of money, and that vnder the pretence of equity and iustice. But though they can for a time (prestigiatorum more) like cunning deceiuers, cast a myll before the blind world, yet the Lord, who seeth the secrets of all harts shall make them manifest to all the world, and reward them according to their doings.

Upon the other side, Marchant men, by their marting, chaffering & changing, by their counterfeit ballances, & vntrue weights, and by their surpising of their wares, heap vp infinit treasures. Artificers and occupiers, euen all in generall, will not sel their wares

for any reasonable price, but sweare and teare pitifully, that such a thing cost them so much, and such a thing so much, whereas they sweare as false, as the living Lord is true: but one day let them be sure, that the Lord (who saith, Thou shalt not sweare at all, nor deceiue thy brother in bargaining) will reuenge this villany done to his Maiestie.

Yea, into such ruinous estate hath Couetousnesse brought that land, that in plenty of all things, there is scarcitie and dearth of all things. So that, that which might haue been bought heretofore, within this twenty, or fourty yeares, for twenty Shillings, is now worth twenty Nobles, or twenty poundes. That which then was worth twenty pounde, is now worth an hundred pounde and more: Whereby the rich men haue so ballanced their chestes with gold and siluer, as they cracke againe. And to such excess is this couetousnes growne, as euery one that hath money, will not sticke to take his neighbours house ouer his head, long before his yeares be expired: Whereby many a poore man, with his wife, children and whole famely are forced to begge their bread all the dayes of their liues after. Another sort who flowe in wealth, if a poore man haue either house or land, they will neuer rest untill they haue purchased it, giuing him not the third part, of that it is worth. Besides al this so desperately giuen are many, that for the getting of siluer & gold, they will not sticke to imbrue their hands, and bathe their armes in the blood of their owne Parents and friends most unnaturallie. Other some will not make any conscience to sweare & forswear themselves, to lye, dissemble, and deceiue the dearest friendes they haue in the worlde. Therefore the Heathen Poet Virgil saide very well, O sacra auri fames, quid non, mortalia pectora cogis: O cursed desire of gold, what mischief is it, but thou forcest man to attempt it, for the loue of thee? This immoderate thirst of gold and money, bringeth an infinit number to shamefull end, as we see daily, some are hanged for murthering, some for killing, some for robbing, some for stealing: some for one thinge, some for another. So that surely I thinke, the number of men to be greater, Quos dira auaritia pestis absorpsit, quam quos gladius uel ensis perforauit. Whom the pestilence of auarice hath swallowed up, then the number of those whom the sword hath destroyed. The Lord asswage the raging heate hereof with the oile of his gracious mercy, if it be his good pleasure & wil.

Great dearth
in plenty of
all things.

raking of
houses ouer
mens heads.

The desperate
desire of men
to get money.

Many brought
to ruful end
through
means of
gold & siluer.

Spud. If I might be so bold, I wold request you to shew me out of the word of God, wher this so detestable abice is reprooued?

Math. 6
testimonies
out of the
word of God,
against coue-
tousnes.

Philo. Our sauour Christ Iesus, the teacher of all truth, in his Euangelie, the sixth of Mathew, saith: Be not carefull for to morrow day, for the morrow shall care for it selfe.

Luke. 6:

Math.

Againe, Be not carefull for apparell, what you shall put on, nor for meat what you shall eat, but seeke you the Kingdome of heauen, and the righteousnesse therof, and al these things shal be giuen vnto you. He charged his Disciples to bee so farre from couetousnes, as not to cary two coates with them in their iourneys, nor yet any mony in their purses. He told his disciples another time struing which of them should bee the greatest, that he who woulde be the greatest, must humble himselfe to be seruaunt of all. When the people would haue aduanced him to haue been King, he refused it, and hid himselfe. He telleth vs, we cannot serue two masters God and Mammon. He biddeth vs not to set our mindes vpon couetousnes, inferring, that where our riches is, there will our hearts be also. He saith, it is harder for a rich man (that is, for a man whose trust is in his riches) to enter into the Kindom of God, then for a Camell to goe through the eie of a needle. The Apostle biddeth vs if we haue meat, drink, and cloathing, to be content, for they that will be rich (saith he) fall into diuers temptations and snares of the deuill, which drowne men in perdition.

i. Tim. 6

Psal. 39.

Prouerb i.

Prouerb 27.

Math. 5
Luke. 6.

Dauid saith, Man disquieteth himselfe in vaine, heaping vp riches, and cannot tell who shal possesse them.

Salomon compareth a couetous man to him that murdereth, and sheddeth innocent blood. Again, Hel and destruction are neuer full, so the eyes of men can neuer be satisfied. The Apostle Saint Paule saith, Neither Whoremongers, Adulterers, nor couetous persons, nor extortioners, shall euer enter into the Kingdome of Heauen. And saith further, that the loue of money is the root of all euill. Christ biddeth vs to be liberall, and lende to them that haue need, not looking for any restitution againe, and neuer to turne our face away from any poore man, and then the face of the Lord shall not be turned away from vs. By these few places, it is manifest how farre from all Couetousnes the Lord would haue all his children to be.

Spud. Be there any examples in the holy Scriptures of the
Justice

Justice of God, inflicted vpon them that haue offended herein.

Philo. The Scripture is full of such fearfull examples of the iust iudgments of God, executed vpon them that haue offended herein. Whereof I will recite thre or foure, for the satisfiing of your minde.

The punishment of couetousnesse shewed by examples.

Adam was cast out of Paradise for coueting that fruite, which was inhibited him to eate.

Gehezie the seruant of Elizeus the Prophet, was smitten with an incurable leprosie, for that he, to satisfie his couecous desire, exacted gold, Siluer, and other rich Garments of Naaman, the King of Syria his seruant.

4. Reg. 5.

Balaam was reprobued of his Asse for his couetousnesse, in going to curse the Childzen of Israel, at the request of King Balac, who promised him aboundance of gold and siluer so to doe.

Num. 22.

Achab the King, for couetousnesse to haue poore Naboth his Vineyard, slew him, and dyed after himselfe, with all his progenie, a shamefull death.

The sonnes of Samuel, were for their insatiable couetousnes, restrained from euer enioying their fathers Kingdome.

Samuel 8

Iudas for couetousnes of money, sold the Sauour of the world, and betrayed him to the Iewes, but afterwarde died a miserable death, his belly bursting, and his bowels gushing out.

Ananias and Saphira his wife, for couetousnesse in concealing parte of the price of their lands from the Apostles, were both slain, and dyed a fearfull death.

Actes. 5.

Achan was stoned to death by the Lord his commandement for his couetousnesse, for kealing gold, siluer, and iewels at the sacking of Iericho, and all his goods were burned presently. Thus you see how for couetousnes of money, in al ages, men haue made shipwreck of their consciences, and in the ende by the iust iudgement of God, haue died fearefull deaths, whose iudgments I leaue to the Lord.

Spud. Seeing that couetousnes is so wicked a sinne, and so offensive both to God and man, & so pernicious to the soul, I maruell what moueth men to follow the same so much as they doe.

Philo. Two things in my iudgement doe moue men to affect money so much as they doe: The one, a feare, least they should fall into pouerty and beggery (oh distrustfull Infidelitie) the other a desire to be aduanced and promoted to high dignities and honours

What make men to affect money.

every begger
almost is cal-
led master at
every word.

flatterers
that is flatte-
ring fellows.

upon earth. And they see, the world is such, that hee who hath money ynough, shall be Rabbied and Maistered at every word, and withall saluted by the vaine title of Gentleman and worshipfull, though notwithstanding he be a dunghill Gentleman, or a gentleman of the first head, as they vse to term them. And to such extraine madnesse is it growne, that now a dayes every Butcher, shoemaker, Tailor, Cobler, and Husband-man, yea, every Tinker, Pedler and Swineheard, every artificer and other, Gregarii ordinis, of the vilest sort of men that bee, must be called by the vaine name of Maisters at every word. But it is certaine, that no wise man will entitle them with any of these names, Worshipful or maister (for they are names and titles of dignity, proper to the godly wise, for some especiall vertue inherent in them, either els for their birth or calling, due vnto them) but such Titiuillers, flattering Parasites, & glosing Gnatoes, as flatter them, expecting some pleasure, or benefite at their hands: which thing, if they were not blown vp with the bellows of Pride, and puffed vp with the winde of vaine glory, they might easily perceiue. For certaine it is, they doe but mocke and floute them with these titles, knowing they deserue no lesse. And therefore as wise men and fearing God, they should refuse those vainglorious names, remembryng the words of our Sauour Christ, Be not called Maister, in token there is but one onely true Maister and Lord in heauen: which only true Maister and Lord, God graunt all other may follow both in life & name, vntill they come to be perfect men in Iesus Christ.

Spud. The people being so set vpon couetousnesse, as I gather by your speeches they be, is it possible that they will lend money without vsury, or without some hostage, gage, or pawne? I thinke not, for vsury followeth couetousnes, as the shadow doth the body.

Phil.

Great Vsurie in England. *Cap. 32*

Vsury.

It is as impossible for a man to borrow money in England (for the most part) without Vsury, interest and loan, or without some good hostage, gage, pawne or pledge, as it is for a dead man to speake with audible voice.

The positive
Laws.

Spud. I haue heard say, that the Positive lawes, and statute lawes there, do permit them to take Vsury, appointing them how much they shall take for every pound.

Philo.

Phil. Although the Statute lawes (for the auoiding of further Inconueniences) do permit certaine summes of money to be giuen & taken ouerplus beyond and aboue the principall, for the lone of money lent, yet are the Usurers no more discharged from the guilt of Usurie before God thereby, then the adulterous Iewes were from whoredome, because Moises gaue them a permissiue law for euery one to put away his wife, that would, for any light offence. And yet the positiue lawes there giue no liberty to commit Usury: but seeing how farre it rageth, least it should exceed, rage further and ouerflowe the bankes of all reason and godlinesse (as couetousnes is a raging sea, and a bottomlesse pit, neuer satisfied nor contented) they haue limited it within certaine meeres, and boundes (to bridle the insatiable desires of couetous men) beyonde the which it is not lawfull for any to goe: But this permission of the Lawes argueth not, that it is lawfull to take Usury, no more (I say) then the permission of Moises argued that whoredome and adultery was the lawful and good, because Moises permitted them to put away their wiues, for the auoiding of greater evils. For as Christ said to the Iewes: From the beginning it was not so: so say I to these Usurers, from the beginning it was not so, nor yet ought to be so.

The Lawes of England permit no Vsurie

Spud. If no interest were permitted, no man would lend, and then how should the poore doe? Therefore the Lawes that permit some small ouerplus therein, doe very well in mine opinion.

Philo. The Apostle sayth, Non faciendum est malum, vt inde veniat bonum. We must not doe euill, that good may come of it, yet the lawes in permitting certaine reasonable gaine to bee receiued for the loane of money lent, least otherwise the poore should vtterly be distressed (for without some commodity the rich would not lend) haue not done much amisse, but if they had quite cut it off, and not yeelded at all to any such permission, they had done better. But herein the intent of the law is to be considered: which was to im-
pale within the Forrest or Parke of reasonable and conscionable gaine, men who cared not how much they could extort out of poore mens handes, for the loane of their money lent, and not to authorize any man to commit Usurie, as though it were lawfull because it is permitted. Therefore those that say that the Lawes there doe allow of Usurie and license men to commit it freely, doe
flaunders

The lawes permit some ouerplus but command is not.

Forbidding
to outrage in
mischiefe, is
no permissiō
to commit
mischiefe,

flaunders the lawes, and are woorthy of reprehension: For though the lawes say, thou shalt not take above two shillings in the pound, ten pound in a hundred, &c. Doeth this proue that it is lawfull to take so much, or rather that thou shalt not take more then that? If I see a man will needes fight with another, & I hauing authority ouer him, say vnto him, thou shalt not giue him above one or two blowes at the most, doeth this proue that I licēse him to giue him one or two blowes, or rather that he shal not giue him any at al, or if he do, that he shall not exceed or passe the bounds of reasonable measure: So this lawe doth but mitigate the penalty: for it saith, that the party that taketh above ten pounce for the vse of an hundred pound loseth but the ten pound, not his principall.

Spud. Then I perceiue, if Usury be not lawfull by the Lawes of the Realme, then is not lawfull by the lawes of God.

Math 5.6.

Luke. 6,

The worde of
God against
Vsurie.

Psalme. 16

Philo. You may be sure of that. For our Sauour Christ wil-
leth vs to be so farre from couetousnesse & Usury, as he saith, Giue
to him that asketh thee, and from him that wold borrow, turn not
thy face away. And againe, Lend of thy goods to them, who are
not able to pay thee againe, & thy reward shal be great in heauen
If we must lend our goods then to them, who are not able to paye
vs againe, no, not so much as the bare thing lent, where is the Inte-
rest, the Usurie, the gaine and ouerplus which we fish for so much?
Therefore our Sauour Christ saith, Beatius est dare quā ac-
cipere, It is more blessed to giue then to receiue. In the 22. of
Exodus. Deut. 24. 23. Leuit. 25. Nehe. 5. Ezech. 22. 18. and many
other places, we are forbidden to vse any kind of Usury or Interest,
or to receiue againe any ouerplus, beside the principall, either in
Money, Corne, Wine, Oile, Beasts, Cattell, Beate, Drinke, Cloth,
or any thing els whatsoever. Dauid asked a question of the Lord,
saying: Lord, who shal dwel in thy Tabernacle? or who shal rest in
thy holy hill? Whereto he, or rather the holy Ghost in him, giueth
the solution saying: Euen he that leadeth an incorrupt life, and
hath not giuen his money vnto Vsurie, nor taken reward against
the innocent, who so doeth these thinges shal neuer fall. In the
15. of Deut. the Lord willet vs not to craue againe the thing wee
haue lent to our Neighbour, for it is the Lords free yeare. If it be
not lawfull then to aske againe that which is lent (for it is not the
law of good conscience for thee to exact it, if thou be abler to forbear
it

it, then the other is to pay it) much lesse is it lawfull for thee to be-
maund any Usury or ouerplus. And for this cause ehe **Lozde** saith,
Let there be no begger amongst you, nor poore person amongst
the Tribes of Israell. Thus you see the word of God abandoneth
Usurie euen to hell, and all wryters both diuine and prophane, yea,
the very **Heathen** people, moued onely by the instinct of Nature,
and rules of Reason, haue alwaies abhorred it.

When it is
not lawfull to
aske agayne
our goods
lent.

Therefore, **Cato** being demaunded what Usury was, asked a-
gaine, what it was to kill a man: Making Usurie equivalent with
Murder: And good reason, for he that killeth a man, riddeh him
out of his paines at once, but he that taketh Usury, is long in But-
chering his patient, causing him by little and little to languish, and
sucking out his vitall blood, neuer leaueth him so long as he fee'eth
any life in him or any more gaires comming from him. The U-
rer killeth not one, but many, both husband, wife, childzen, seruants
famelie, and all not sparing anie. And if the poore man haue not
wherewith to pay, aswel the interest as the principal, whensoever this
greedy cozmozant both demand it: then sute is commenced against
him, out goe Butterflies and wittes, as thicke as haile: So the
poore man is apprehended, and brought coram nobis, then pre-
sently defaulture sentence proceedeth against him, compelling him
to pay, aswel the Usurie and loane of the money, as the money lent.
But if he haue not to satisfie, as well the one as the other, then to
Bocardo goeth he as round as a Ball, where he shall be sure to lye,
vntill he rot one peece from another, without satisfaction be made.
O cursed Caitiue, no man but a deuill: no Christian but a cruell
Tartarian and mercilesse Turke: Darest thou look vp toward hea-
uen, or canst thou hope to be saued by the death of **Christ**, that suffe-
rest thine owne flesh and blood, thine own brethren and sisters in the
Lozd, and which is more, the flesh and blood of **Christ** **Iesus**, ves-
sels of saluation, coheires with him of his supernall kingdom, adop-
tiue sonnes of his grace, and finally, Saints in heauen, to lie and rot
in prison for want of payement of a little dross, which at the day of
Dome shal beare witness against thee, gnaw thy flesh like a Can-
ker, & condemne thee for euer: The very stones of the prison walles
shall rise vp against thee, & condemne thee for thy cruelty. Is this
loue: Is this charity: Is this to doe to others, as thou wouldest
with others should do to thee: or rather as thou wouldest with the

Heathen men
against vsury
and interest.

Usury equall
with murder

Sute commē-
ced against
him that is
not able to
pay atwel the
Usurie as the
principal.

To prison
with him that
cannot pay
the vsurie.

No mercy in
imprisoning
of poore men
for Vsurie.

No crueltie
to be shewed
but mercie,
and compas-
sion ought to
be extended

The pitifull
crying of pri-
soners in pri-
son for debt

A tygerlyke
tyrannical
saying.

Math 18
Mark 11.

An Vsurer
worse then a
cheefe.

An Vsurer
worse then a
Iew.
An Vsurer
worse then
Iudas.

Lord to doe vnto thee: Art thou a good member of the body, which not only cuttest off thy self from the Vine, as a rotten branch & void loppe, but also behest off other members from the same true Vine, Christ Iesus: No, no, thou art a member of the deuill, a limme of Sathan, and a childe of perdition.

We ought not to handle our brethren in such sort, for any worldly matter whatsoever. We ought to shew mercy, and not cruelty to our brethren, to remit trespasses and offences, rather then to exact punishment, referring all reueng to him, who saith, mihi vindictam, & ego retribuam. Vengeance is mine, and I will reward, saith the Lord. Beleue me, it grieueth me to heare (as I walk in the streetes) the pitifull cries and miserable complaints of poore prisoners in durance for debt, and like so to continue all their life, destitute of libertie, meate, drinke (though of the meanest sorte) and clothing to their backs, lying in filthy strawe, and stinking litter, worse then any Dogge, boyd of all charitable consolation, and brotherly comfort in this worlde, wishing and thirsting after death, to let them at libertie, and loose them from their Shackles, Cuires, and Iron bandes. Notwithstanding, these mercilesse Tygers are growne to such barbarous crueltie, that they blush not to say, tush he shall either pay me the whole, or els he shal ly there til his heeles rot from his buttockes, and before I will release him, I wil make Dice of his bones. But take heed thou Deuill (for I dare not call thee a Christian) least the lord say to thee, as hee did to that wicked seruant (who hauing great sommes forgiven him, wold not forgieue his brother his smal debt, but catching him by the throat, said, pay that thou owest) Bind him hands and feet, and cast him into vtter darknes, where shal be weeping and gnashing of teeth.

An Usurer is worse then a Cheefe, for the one stealeth but for need, the other for couctousnes and lucre: the one stealeth, but in the night commonly, the other dayly and hourely, night and day, at all times indifferently.

An Usurer is worse then a Iew, for they to this day, wil not take any vsury of their brethren, according to the law of God.

They are worse the Iudas, for he betrayed Christ but once, made restitution, and repented (though his repentance sprang not of faith, but of despaire) but these Usurers betray Christ in his members dayly and hourely without any remorse or restitution at all.

They

They are worse then hell it selfe, for it punisheth but onely the wicked and reprobate, but the Usurer maketh no difference of any but punisheth all alike.

vsurers worse then hel.

They are crueller then Death, for it destroyeth but the body, & goeth no further, but the Usurer destroyeth both body and soule for euer. And to be brieue the Usurer is worse then the Deuill himselfe, for the Deuill plagueth but onely those that are in his hands, or els those whome God permitteth him, the Usurer plagueth not onely those that are within his iurisdiction already, but euen all other without compassion of any.

An Vsurer worse then death

An Vsurer worse then the Deuil.

Therefore saith Ambrose, if any man commit Usurie it is extortion, raine and pillage, and he ought to die. Alphonfus called Usury nothing els then a life of death. Lycurgus banished all kinde of Usury out of his landes. Cato did the same. Agessilaus, General of the Lacedemonians, burned the Usurers books in the open Market places. Claudius Vespasianus, and after him Alexander Seuerus, made sharpe lawes against Usurie, & utterly extirped the same out of their dominions, Aristotle, Plato, Pythagoras, & generally, al Writers both holy and prophane, haue sharply inueighed against this deuouring Canker of Usury, & yet cannot we, that faine would be called Christians auoyd it. And if it be true, that I heare say, there be no men so great doers in this noble facultie & famous science, as the Scriueners be: For it is sayd (and I feare mee too true) that there are some, to whome is committed an hundred poundes or two, to some moze, to some lesse, they putting in good sureties to the Owners for the payment of the same againe, with certaine allowance for the loane thereof: Then come there poore men to them, with request to lende them such a summe of money, and they will recompence them at their owne desires, who making refusall at the first, as though they had it not (to whette the mindes of the poore petitioners withall, you must vnderstande) at last they lend them how much they desire, receiuing of the poore men what interest & also assurance they list themselves, both binding them, their lands, goods and all, with forfeiture thereof, if they faile of payment. Where note by the way, the Scriuener is the Instrument, whereby the deuill worketh this laudable worke, rewarding his Vassall with a good fleece for his labour. For first, he hath a certain allowance of the master deuill who owes the mony

The sayings of Godly Fathers and Writers against vsury.

Vsurers punished sundry wayes.

Scriueners the Devils agents to set forward vsury

The Scruer
sers fleece, or
pittance for
his paines.

for helping him to vent for his Coine. Secondly, he hath a great more Usurie to himselfe, of him who borroweth the money. And thirdly, he hath not the least part for making the writings between them. And thus the poore man is so intangled and wrapped in on euerie side, as it is impossible for him, hardly to get out of the Strers againe, without losse of all that euer he hath, to the very skinne. Thus the rich are inriched, the poore beggered, and Christ Iesus dishonoured euery way. God be merciful vnto vs.

Great swearing in England: 33. *ap.*

Spnd.

What is the naturall disposition of this people? Are they not a very godly, religious, and faithfull kind of people? For the saying is, that the worde of God and good religion flourisheth in that land, better then in the greatest parte of the worlde besides. And I am fully perswaded, that where the word of God is truly preached, and his Sacraments duly ministred (all which they haue) there must all things needs prosper and goe forward, wherefore I desire to know your iudgement, whether all these things be so or not.

Philo. The word of God is truly and sincerely preached there and his sacraments sincerely and purely ministred, as in any place in all the world besides, no man can deny it, and all things are pretily well reformed, according to the prescript of Gods word, sauing that a few remnants of superstition do remaine behinde vntremoued, which I hope in time will be weeded out by the sickle of Gods word. And as concerning the nature, property and disposition of the people, they be desirous of newfangles, praising things past, contemning things present, and coueting after things to come. Ambitious, proud, light, and vnstable, ready to be caried away with euery blast of wind. And whereas you aske me, whether they be religious: I answer: If religion consist in words only, then are they very religious, but other wise plaine irreligious. They heare the worde of God seriously, night and day (a blessed exercise doubtlesse) flocking after sermons from place to place, euery houre almost: they receiue the Sacraments duly, and they behaue themselues in all thinges very orderly, to the world. But a great sort play the Hypocrites herein egregiously, and vnder this cloake of Christianity and profession

Gods word
flourisheth in
England but
the people
are wicked
still.

The natural
disposition of
English men.

session of the Gospell, they commit all kind of deuillrie, purchasing to themselves the greater damnation, in that they make the worde of God a bizard or cloak to couer their abominations withal. And as for sectes schismes, & sundrie factions, they want none amongst them. But especially, Papists, and professors of Papisme, are suffered with too much lenity amongst them. These sedicious Aipers, and Pythonicall Hydraes, eyther lurke secretly in corners, seducing her Maisties subiects, and withdrawing their heartes from their Soueraignes obedience, or els walke openly, obseruing an outward decorum, and an order as others do, and the may no man say blacke is their eye, but they are good protestantes. And if the worst fall, that they be espied and found ranck Traitors (as all Papistes be) yet shal they be but committed to prison, where they liue like young Princes, fed with all delicate meates, clothed in sumptuous attire, and flowing in abundance of gold and siluer. And no maruell, for euery one is suffered to come to them that will, and to bring them what maintenance they list. They haue their liberty at all times to walke abroad, to sport and pastime themselves, to play at Cardes, Dice, Tables, Bowles, and what they will: so that it were better for them to be in prison then forth. Alas, shal we suffer these sworne enemies of Gods glozy, of Christes Gospell, and holy religion, to haue this freedome amongst vs? This maketh them obstinate, and unreclaimable: this hardeneth their hearts, & maketh many a Papist moe then would be, if due punishment were executed vpon them. But to returne againe to my former discourse. They are also inconstant, arrogant, vainglorious, haucie minded, and aboue all thinges inclined to swearing, in so much, as if they spake but thre or foure words yet must they needs bee interlaced with a bloudy oath or two, to the great dishonour of God, and offence of the hearers.

Great wickednes committed vnder the cloake of the Gospell.

Papists suffered in england with too much lenitie.

Papists liuing in prison like princes.

Exercises of Papists in Prisons in England

Great swearing in england.

Spud. Why sir? Is it so great a matter to sweare? Doth not the word of God say, Thou shalt honour me, and sweare by my name, and those that sweare by me shal be commended? These places with the like, me think, doe sufficiently proue that it is lawfull to sweare at all times, doe they not so?

Philo. Nothing lesse: For you must vnderstand that there bee two maner of swearings or othes, the one godly, the other vngodly: the one lawfull & the other danable. The godly swearing, or lawfull

When, and
how it is law
full to swear

The danger
of a false oath

A wicked
kind of swea-
ring.

Sundry kinds
of othes with
their effects.

oath, is when we be called by the magistrates, & those that be of au-
thority, in any doubtfull matter, to depose a trueth, and is to be done
in this order. When any matter of controuersie happeneth betwixt
man and man, vpon any occasion whatsoever, and the trueth thereof
cannot by any means possible bee sifted out, otherwise then by an
oath: then thou being called by the lawfull Magistrate, and com-
maunded vpon thy allegiance to confesse what thou knowest, thou
maist, and oughtest to depose the trueth, by the invocation and
obtestation of the name of God. And in this doing, thou honourest
God. But beware that those things which thou swearest be true,
or els thou makest God a lyer (whose name thou callest to witnes)
thou desirest him to poure his wrath vpon thee, thou periurest thy
selfe, and purchasest eternall damnation. The other vngodly
and damnable kinde of swearing, is when we take in vaine, abuse,
and blaspheme the sacred name of God in our ordinary talke, for
euery light trifle. This kind of swearing is neuer at any time vpon
no occasion to be vsed, but the counsell of our Saviour Christ is
herein to be obeyed, who saith: Swear not at all, neither by hea-
uen, for it is his seat, neither by the earth, for it is his footstool:
neither by Ierusalem, for it is the city of the great King: neither
shalt thou swear by an haire of thine heade, because thou canst
not make one haire white or blacke: But let your communicati-
on be yea, yea: nay, nay: that is, yea in heart, and yea in mouth,
nay in heart, and nay in mouth, for whatsoever is more then this
commeth of euill, that is, of the deuill, saith our Saviour Christ.

Spud. I perceiue by your reasons, that swearing is a thing more
dangerous then it is taken to be, and therefore not to be suffered in
a Christian common wealth.

Philo. A true oath is dangerous, a false oath is damnable, and
no othe is sure. To swear before a lawful Iudge, or otherwise pri-
uately for the appeasing of controuersies, calling the name of God
to witnesse in trueth and verity, is an honour, and a true seruice
done to the Lord: for in these cases the Apostle biddeth that an oath
may make an end of all controuersies and troubles. But the other
kinde of swearing in priuate and familiar talke, is most damnable,
and therefore saith Salomon, A man that is giuen to much swea-
ring shall be filled with iniquity, and the plague of God shall ne-
uer goe from his house. And yet notwithstanding this, it is vsed

any

and taken there for a vertue. So that he that can lash out the blou-
 diest othes, is counted the braver fellow. For (say they) it is a signe Swearing ta-
ken for a ver-
tue in ioglād
 of a couragious hart, of a balliant stomack, and of a generosious he-
 roicall, and puissant mind. And who either for feare of Gods iudge-
 ments will not, or for want of practise cannot rappe out othes at
 euery worde, he is counted a Dastarde, a Coward, an Ass, a Pe-
 sant, a Clowne, a Patch, an effeminate person, and what not that is
 euill. By continual vse whereof, it is grown to this perfection, that
 at euery other word, you shall heare either Woundes, blood, sides,
 Heart, nailes, Foote, or some other part of Chyestes blessed bodie,
 Sworne by yea, sometimes no part thereof shall be left vnto one of
 these bloudy Villaines. And to swear by God at euery word, by the
 World, by S. Iohn, by S. Marie, S. Anne, by Bread, and Salt,
 by the Fire, or by any other Creature, they think it nothing blame
 worthy. But I giue all bloudie Swearers (who crucifie the Lord
 of life a fresh, as the Apostle saith, as much as is in their power, and
 are as guilty of his death, passion, and bloudshedding, as euer was Not lawfull
to swear by
any creature.
 Judas that betrayed him, or the cursed Iewes that crucified him)
 to vnderstand, that to swear by God at euery worde, is the grea-
 test oth that can be. For in swearing by God, thou swearest by God
 the Father, by God the Sonne, and by God the holy Ghost, and by
 all the whole diuine nature, power, Deity, and essence. When thou How dange-
rous it is to
swear by any
thing.
 swearest by Gods heart, thou swearest by his mysticall wisdom.
 When thou swearest by his blood, thou swearest by his life. When
 thou swearest by his feete, thou swearest by his humanity. When
 thou swearest by his armes, thou swearest by his power. When thou
 swearest by his finger or tongue, thou swearest by the holy Spirit.
 When thou swearest by his nosegayls, thou swearest by his holy inspi-
 rations. When thou swearest by his eyes, thou swearest by his pro-
 uidence. Therefore, learne this, and beware of swearing you blou-
 dy Butchers, least God destroy you in his wrath. And if you swear
 by the world, by S. Iohn, Marie, Anne, Bread, Salt, Fire, or any
 any other Creature that euer God made, whatsoeuer it be, little
 or much, it is horrible Idolatrie, and damnable in it selfe. For if
 it were lawfull to swear at each worde for euery trifle, yet it were To swear by
any creature
is Idolatrie.
 better to swear by God in a true matter, then by any creature
 whatsoeuer: Because, that which a man sweareth by, he maketh
 (as it were) his God of it, calling it to witness, that, that thing which
 he

False swear-
ers for money
in England

A law for
swearers.

Punishment
due for swea-
ers.

he speaketh is true. All which things duly considered, I am fully perswaded that it were better for one to kill a man (not that murder is lawfull, God forbid) then to sweare an oath: And yet swearing is of such small moment in England, as I heare say (and I feare me too true) there are many that for money will not sticke to sweare any thing though neuer so false, & are wel ynough known, and discerned from others by the name of Jurers: they may be called Libertines or Atheists, nay plain reprobates concerning the faith, and very devils incarnate. Were there euer any deuilles that would abdicare and abandon themselves to eternall damnation for money: as these villaines doe sell their bodies and soules to eternall destruction for filthy drasse and mucke of the world: Shal we suffer this villany to be done to our God, and not to punish it? God grant there may some law be enacted for the suppression of the same. For now no man by any law (in force) may rebuke a man for swearing, though he teare the Lords bodie, & blaspheme both heauen & earth neuer so much. The Magistrates can not compell them to keepe silence, for if they doe, they will be ready to lay their Daggers on their faces. So that by this impunity, this horrible vice of swearing is suffered still to remaine without all controlement, to the great dishonour of God, and nourishing of vice:

Spud. What kind of punishment would you haue appointed for these notorizous bloudy swearers.

Philo. I wold wish (if it pleased God) that it were made death For we read in the lawe of God, that whosoever blasphemed the Lord, was presently stoned to death, without all remorse, which law Iudiciall standeth in force to the worldes end. And ought not we to be as zealous for the glory of God, as the people were then? Or if this be iudged too seuerer, I would wish they might haue a peece of their tongues cut off, or loose some ioint: If that be too excreame, to be seared in the foreheade or cheeke with a hotte Iron, ingrauen with some posie, that they might be knowne and auoided. Or if this be too strict that they might bee banished their native Countrey, committed to perpetuall prison, or els to be whipped: or at least forsaite for euery oath, a certaine summe of money and to be committed to Ward, till the money be paide. If any of these godly Institutions were executed seuerely, I doubt not, but all cursed swearing would vanish away like a smoke. Then should

God

God to be glorified, and our consciences kept clean against the great and fearefull day of the Lord appeare.

Spud. If swearing and blaspheming of Gods name be so ha-
nous a sinne, it is likely, that God hath plagued the blers thereof
with some notable punishment in all ages, wherof I pray you shew
me some examples:

Philo. I could shew most straunge and fearfull iudgements of
God executed vpon these cursed kind of Swearers in all ages: but
for breuity sake, one or two shal suffice. There was a certain yong
man dwelling in Lincolneshire in England, (whose tragicall dis-
course I my selfe penned about two yeares agoe in verse, referring
you to the said booke for the further declaration thereof (who was
alwayes a filthy swearer: his common oath was by Gods blood.
The Lord willing his conuersion, chastised him with sicknes many
times to leaue the same, and mooued others, euer to admonish him
of his wicke dnesse: but all chastismentes and louing corrections of
the Lord, all friendly admonitions and exhortation of others, he vt-
terly contemned, still persevering in his bloudy kinde of swearing.
Then the Lord seeing that nothing would preuaile to win him, ar-
rested him with his Sargeant Death, who with speed laid holde on
him, and cast him vpon his death-bed, where he languished a greate
while in extreame misery, not forgetting to spew out his old vomite
of Swearing. At the last, the people perceiuing his ende to appzoch,
caused the bell to tolle. Who hearing the Bell tolle for him, rus-
shed vp in his bed very vehemently, saying, Gods blood hee shall
not haue me yet: with that his blood gushed out, some at his toes
endes, some at his fingers endes, some at his wisttes, some at his
nose and mouth, some at one ioint of his body, some at another, ne-
uer ceasing till all the blood in his body was streamed forth: And
thus ended this bloodie Swearer his cursed life, whose Iudgment
I leaue to the Lord.

A most feare-
ful example
of gods wrath
shewed vpon
a filthy cursed
swearer.

Death the
Lords execu-
tioner.

A most dread-
ful end of a
swearer.

There was also another, whome I knew my selfe for a dozen or
sixteen yeares together, dwelling in Cheshire, in a towne called
Congleton, whose vsuall and common oath was euer to sweare,
by Gods Armes: But in the ende his arme being hurt by a knife,
could neuer be healed by no kind of meanes, but still rankled and
festered from day to day, and at the last so rotted, as it fell away by
peace meale, and he himself through anguish and paine thereof, died

The fearfull
death of an
other swearer

The example
of a woman
forswearing
her selfe.

Shortly after, Thus the Lord God plagued both the one & the other, in the same things wherein they had offended, that the punishment might bee like to the offence. For as the one offended through swearing by his blood, so the Lord punished him with blood. And as the other offended in swearing by his armes, so the Lord plagued him in his arme also. As hee punished the riche Glutton in hell by the tongue, for that he had offended in the same, by tasting of delicate meates. There was also a woman in the Cittie of London in England, who comming into a shop to buy certaine Merchadize, forswore her selfe, and the excrements which naturally should haue disscended downward, came forth at her mouth, and she died miserablie. With infinite the like examples of Gods wrath and heauy iudgements, executed vpon this wicked brood of Swearers, which if I had time and leasure, I could rehearse. But contenting my selfe to haue sayd thus much, I will proceede to other matters, no lesse needfull to be handled.

Spud. Having (by the grace of Christ) hether to spoken of sundry abuses of that country, let vs proceed a little farther. How doe they sanctifie and keep the Sabbath day there? In godly Christian exercises, or els in prophane pastimes and pleasures?

The maner of sanctifying the Sabbath in England: *cap. 34.*

Philo.

The Sabbath day, of some is well obserued, as namelp, in hearing the blessed worde of God read, preached, and interpreted, in priuate and publique Prayers, in singing of godlie Psalmes, in celebrating the Sacramentes, and in collecting for the poore and indigent, which are the true vles and endes, whereto the Sabbath was ordayned. But other some spend the Sabbath day (for the most part) in frequenting of bawdy Stage plaies and Enterludes, in maintayning Lordes of misrule (for so they call a certain kinde of plaie which they vse) in Maie games, Church Ales, Feastes, and Wakeles: In Ppping, Dauncing, Dycing, Carding, Bowling, Tennisse playing: In Beare bayting, Cock-fighting, Hawking, hunting, and such like. In keeping of Faires, and Markets on the Sabbath. In keeping of Courts and Lects: In football playing, and such other deuilish pastimes: In reading of lasciuious and wanton bookes, and an infinite number of such like

Prophane exercises vpon
the Sabbath
day.

like practises, and prophane exercises vled vpon that day, whereby the Lorde God is dishonoured, his Sabbath violated, his Worde neglected, his Sacramentes contemned, and his people merueilously corrupted, and carried away from true vertue and godlinesse.

Spud. You will be deemed too too Stoycall, if you should re-
straine men from these exercises vpon the Sabbath, for they sup-
pose that, that day is a day of liberty, and was ordained, and conse-
crate to that end and purpose, onely to vse what kinde of exercises
they thinke good themselves, and was it not so?

Philo. After that the Lord our God had created the worlde,
and all things therein contained in sixe dayes, in the seuenth day he
rested from all his workes (that is, from creating them, not from
gouerning them) and therefore he commaunded that the seuenth
day should be kept holy in all ages to the end of the worlde: then
after that in effect 2000. yeares, he iterated this commaundement
when he gaue the Law in Mount Horeb to Moyses, and in him to
call the Children of Israell, saying: Remember (forget it not) that
thou keepe holie the seuenth day. &c. If we must keepe it holy,
then must wee not spende it in such vaine exercises, as please our
selues, but in such godly exercises as he in his holy word hath com-
maunded. And in my iudgement, the Lord our God ordained the
seuenth day to be kept holy, for foure causes especially. First, to put
vs in mind of his wonderfull workmanship, & creation of the worlde
and all other his creatures besides. Secondly, that his word (the
Church assembling together) might be preached, interpreted and
expounded, his Sacramentes ministered sincerely according to the
prescript of his word, and that Suffrages, Orisons and Prayers
both priuate and publique, might be offered to his excellent Ma-
iesty. Thirdly, for that euery Christian man might repose him-
selfe from corporall labour, to the end they might the better sustain
the trauels of the weeke following: and also to the ende, that all
Beastes and cattell, which the Lorde hath made for mans vse, as
helpes and supportes vnto him in his dayly affaires and businesse,
might rest and refresh themselves, the better to go thorow in their
trauels afterward. For as the Heathen man knew very wel, Sine
alterna requie non est durable quicquam. Without some rest or
repose, there is not any thing durable, or able to continue long.

When the
Sabbath was
ordained.

Wherefore
the Sabbath
was institu-
ted.

Fourthly, to the end it might be a typicall figure: or signitor vnto vs, to point out (as it were) with the finger, and to discipher forth vnto vs that blessed rest & thise happy toy, which the faithfull shal possesse after the day of iudgment in the kingdome of heauen: wherefore, seeing the Sabbath was instituted for these causes and to these endes, it is manifest that it was not appointed for the maintenance of wicked and vngodly pastimes, and vaine pleasures of the flesh, which God abhorreth, and all good men from their hearts, do lothe and detest.

**Punishment
for violating
the Sabbath.**

The man of whome we read in in the Lawe, for gathering of a few small stiches, vpon the Sabbath, was stoned to death, by the commandement of God, sounding from the Theator, of Heauen. Then if he were stoned for gathering a few stiches vpon the Sabbath day, which in some cases might be lawfull for necessities sake, and yet did it but once, what shall they bee, who all the Sabbath dayes of their life, giue themselves to nothing els, but to wallowe in all kind of wickednesse and sin, to the great contempt both of the Lord, and his Sabbath: and though they haue plaid the lazie Lurdens all the weeke before, yet that day of set purpose, they wil toile and labour, in contempt of the Lord and his Sabbath. But let the be sure, as he that gathered stiches vpon the Sabbath, was stoned for his contempt of the same, so shall they be stoned, yea grinded to peeces for their contempt of the Lord in his Sabbath.

**Violaters of
the Sabbath.**

**The Iewes
verie precise
in keeping
the Sabbath.**

The Iewes are very strict in keping their Sabbaths, in so much as they will not drasse their meates and drinks vpon the same day, but set it on the Tables the day before. They goe not aboue two miles vpon the Sabbath day, the suffer not the body of any Fellow or malefactor to hang vpon the gallowes vpon the Sabbath day, with legions of such like superstitions. And which is most strange, if any of them fall into any daunger, they will not suffer any to labour for their deliuey vpon that day, for violating their Sabbath. So it chaunced that a certaine Iew being in England, by chaunce fell into a priuy vpon one of their Sabbath dayes, and the people endeououring to help him forth, he forbade them to labour about him vpon the Sabbath day choosling rather to dye in that filthy stinking place (as by the ocher morning he was dead indeed) then to break or violate the Lords Sabbath. Wherein, as I do acknowledge they are but too superstitious, and overshoot the marke, so we are therein plain

plaine contemptuous and negligent, shooting short of the marke altogether. Yet I am not so straight laced, that I wold haue no kind of worke done vpon that day, if present necessity of the thing require it, (for Christ hath taught vs, The Sabbath was made for man, not man for the Sabbath) but not for euery light trifle, which may as well be done other dayes as vpon that day. And although the day it selfe, in respect of the nature and propertie thereof, be no better then another day (for there is no difference of dayes, except we wil become Temporizers, all times being alike good) yet because the Lord our God hath commaunded it to be sanctified and kept holy to himselfe, let vs (like obedient and obsequious Children) submit our selues to so louing a Father, for els we spit against heauen, we strue against the streame, and we contemne him in his ordinances. But (perchaunce) you will aske me whether the true vse of the Sabbath consist in outwarde abstaining from bodily labour and trauell: I answere no: the true vse of the Sabbath (for Christians are not bound onely to the Ceremony of the day) consisteth, as I haue said, in hearing the word of God truly preached, thereby to learne and to doe his will, in receauing the Sacraments (as seals of his grace towards vs) rightly administred, in vsing publike and priuate prayer, in thanksgiuing to God for all his benefites, in singing of godly Psalmes and other spirituall exercises and meditations, in collecting for the poore, in doing of good works: and briefly, in the true obedience of the inward man. And yet notwithstanding, we must abstaine from the one, to attend vpon the other: that is, we must refraine from al bodily labours, to the end that we may the better be resiant about these spirituall exercises vpon the Sabbath day. This is the true vse and end of the Lorde his Sabbath, who graunt that we may rest in him for euer.

No worke to be done vpon the Sabbath, except necessity inforce it

Where in the true vse of the Sabbath consisteth.

Spud. Having shewed the true vse of the Sabbath, let vs goe forward to speake of those abuses particularly, whereby the Sabbath of the Lord is prophaned. And first, to begin with Stage-plaies and Enterludes: what is your opinion of them? Are they not good examples to youth to fray them from sinne?

Stage playes and Enterludes, with their wickednes.
 Philo. **A**L Stage-playes, Enterludes, and Commedies, are eyther of diuine or prophane matter: If they be of diuine matter,

The deriding
of the worde
of God in
Stageplayes.

Reuerence to
the maiestie
of God due.

A warning
to players.

No lawfull
to intermixt
diuinity with
scurrility.

matter, then are they most intollerable, or rather Sacrilegious, for that the blessed word of God, is to be handled reuerently, grauely, and sagely, with veneration to the glorious Maiesty of God, which shineth therein, and not scoffingly, floutingly, and iymingly, as it is vpon Stages in Playes and Enterludes, without any reuerence, worship, or honour at all done to the same: For it is most certaine, the word of our Saluation, the price of Christ his blood, and the merites of his passion, were not giuen to be derided, and iested at, or to be mixt & enterlaced with bawdry, scurrility, wanton shewes, and vncomefly gestures, as is vloed (euery man knoweth) in these Playes and Enterludes, vppon Stages and scaffolde, made for that purpose. In the first of Iohn we are taught, that the word is God, and God is the word. Wherefore, whosoener abuseth this Word of our God on Stages, in Playes and Enterludes, abuseth the Maiesty of God in the same, maketh a mocking stocke of him, and purchaseth to himselfe eternall damnation. And no maruell, for the sacred word of God, and God himselfe, is neuer to bee thought of, or once to be named, but with great feare, reuerence, & obedience to the same. All the holy company of Heauen, Angels, Archanges, Cherubins, Seraphins, and all other Seraphicall powers whatsoeuer, yea, the Devils themselues (as Saint Iames sayth) doe tremble and quake at the naming of God, and at the presence of his wrath: and doe these Dockers and flouters of his Maiesty, these dissembling Hypocrites, & flattering Gnatoes think to escape vnpunished: Beware therfore you masking Platers, you painted Sepulchres, you double dealing Ambodexters, be warned betimes, & like good Computists, cast your accomptes before what will be the reward thereof in the end, least God destroy you in his wrath: abuse God no more, corrupt his people no longer with your dregges, and intermingle not his blessed word with such prophane vanities. For at any hand it is not lawfull, to mixt scurrility with diuinity, nor Diuinity with scurrility.

Theopompus mingled Moyles lawe with his writings, and therfore the Lord stroke him mad.

Theodictes began the same practise, but the Lord stroke him blinde for it. With many others, who attempting the like deuises, were all ouerthrowne, and died miserablie: Besides, what is their iudgement in the other world, the Lord onlie knoweth. Upon the
other

other side, if their Playes be of prophane matters, then tende they to the dishonoz of God, and nourishing of vice: both which are damnable. So that whether they bee the one or the other, they are quite contrary to the worde of grace, and sucked out of the devils Teates, to nourish vs in Idolatrie, Heathenrie, and sinne. And therefore, they carrying the note & brand of Gods curse vpon their backs, which wate soeuer they goe, are to be hissed out of all Christian Kingdomes, if they will haue Christ to dwell amongst them.

Spud. Are you able to shew, that euer any good men from the beginning, haue disliked playes and Enterludes?

Phil. Not only the word of God doth ouerthrow them adiudging them, & the practisers of the to Hell, but also all holy Counsels and Synodes, both generall, Nationall, and Prouincial, together, with all Writers both diuine and prophane, euer since the beginning haue disallowed them, & writ (almost) whole volumes against them.

The learned Father Tertullian in his booke de speculo sayth, that Playes were consecrate to that false Idoll Bacchus, for that he is said to haue found out. and inuented strong drinke.

Augustinus de ciuit. Dei, saith, that Playes were ordained by the Devil, and consecrate to Heathen Gods, to draw vs from Christianity to Idolatry & Gentilisme. And in another place, Pecunias Histrionibus dare, vitium est immane, non virtus. To giue mony to players, is a grieuous sinne, and no vertue.

Chrysostom, calleth those Playes, festa Sathani, *feasts of the deuill.*

Laſtantiuſ, an ancient learned Father saith: Histrionum impudissimi gestus, nihil aliud nisi libidinem mouent. The shamelesse gestures of Players, serue to nothing so much as to moue the flesh to lust and vncleannesse. And therefore in the 30. Counsell of Carthage, and in the Synode of Laodicea: It was decreed that no Christian man or woman shoulde resort to Playes and Enterludes, where is nothing but Blasphemy, Scurrility and Whoredome maintained.

Scipio seeing the Romanes bent to erect Theaters and places for Playes exhorted them from it with most prudent reasons, and forcible arguments.

Valerius maximus saith, Playes were neuer brought vp, sine regni rubore. Without shame to the Country.

Aristotle debarreth youth of access to Playes and Enterludes, least,

What if
plaies be of
prophane
matters.

the Word of
God all Wri-
ters, Counsels
& Fathers a-
gainst Plaies
& enterludes.

Wherefore
plaies were
ordained.

Concil 30.
Cartha. cap. 1.
Sinod. Laodi-
cea Cap. 54

Waiters both
diuine & pro
phane against
plaies and
Enterludes.

least they seeking to quench the thirst of Venus, do quench it with a pottle of fire.

Augustus banished Ouid, for making bookes of Loue, Enterludes, and such other amorous trumperie.

The endes of
plaies and
Enterludes.

Constantius, ordayned that no Player, shuld be admitted to the Table of the Lord. Then, seeing that Playes were inuented by the deuill, practized by the Heathen Gentiles, and dedicated to their false Idols, gods and goddesses, as the House, Stage, and Apparell to Venus: the Musicke to Appollo: the penning to Minerva & the Muses: the action and pronounciation, to Mercurie, and the rest: It is moze then manifest, that they are no fit exercises for Christian men to follow. But if there were no euil in them, saue this, namely, that the arguments of Tragedies is, Anger, Wrath, immunity, Cruelty, iniurie, incest, murther, and such like: The persons of Actors, are Gods, Goddesses, Furies, Fiendes, Hags, Kings, Queens, of Potentates. Of Commedies, the matter and ground, is Loue, Bawdrie, Cosonage, Flatterie, Whoredome, Adulterie: The persons of Agents, Whores, queanes, baudes, scullions, knaues, curtizans, lecherous old men, amorous young men, with such like of infinite variety. If, I say, there were nothing els but this, it were sufficient to withdraue a good Christian from the vñing of the. For so often, as they goe to those houses where Players frequent, they goe to Venus Pallace, and Sathans Sinagogue, to worship Devils and betray Christ Iesus.

The argu-
ments of tra-
gedies.

The ground
of Comedies

Theaters and
Curtains Ve-
nus Pallaces

Spud. But notwithstanding, I haue heard some holde opinion that they be as good as Sermons, and that many a good example may be learned out of them:

No plaies co-
parable to the
word of God.

Philo. Oh blasphemy intollerable: Are filthy Playes and bawdy Enterludes comparable to the word of God, the food of life, and life it selfe? It is all one, as if they had said, Baudrie, Heathenrie, Paganrie, Scurrility, and Deuillrie it selfe, is equall with the worde of God. Or that the Deuill is equiualent with the Lord.

The Lord our God hath ordained his blessed word, and made it the ordinarie meane of our saluation: the deuill hath inferred the other, as the ordinarie meane of our destruction, and will they yet compare the one with the other? If he be accursed that calleth light darknes, and darknesse light, truceh fallhood, and fallhood truth: Sweet sowze, and sowze sweet, then a fortiori, hee is accursed that saith

sayth, that Playes and Enterludes be equiualent with Sermons. Besides this, there is no mischief which these Playes maintaine not. For, doe they not nourish Idlenesse: and otia dant vitia. Idlenesse doth minister vice. Doe they not draw the people from hearing the word of God, from godly Lectures and Sermons: For you shall haue them flocke thither thicke and thzee folde, when the Church of God shall be bare and emptie. And those that will neuer come at Sermons will flowe thither apace. The reason is, for that the number of Christ his elect is but few, and the number of the reprobate is many: the way that leadeth to life is narrow, and fewe tread that path: the way that leadeth to death is broad, and many find it. This sheweth, they are not of God, who refuse to heare his word (for he that is of God, heareth God his word, saith our Saviour Christ) but of the Deuill, whose exercises they goe to visite. Doe they not maintaine Bawdry, insinuat foolery, & renue the remembrance of Heathen Idolatrie: Doe they not induce to whozedom and vncleannesse: Nay, are they not rather plaine deuourers of maidenly Virginitie and chastity: For prooue whereof, but marke the flocking and running to Theaters and Curtens, dayly & hourly, night and day, time and tyde, to see Playes and Enterludes, where such wanton gestures, such bawdy speeches, such laughing and flearing, such kissing and bussing, such clipping and culling, such wincking and glauncing of wanton eies, and the like is vsed, as is woonderfull to beholde. Then these goodly ageants being ended, euery mate soytes to his mate, euery one brings another homeward of their way very friendly, and in their secret conclaues (couertly) they play the Sodomits, or worse. And these be the fruites of plaies and Enterludes for the most part. And whereas you say, there are good examples to be learned in them: truely so there are: if you wil learn falshood: if you wil learn cosonage: if you wil learne to deceiue: if you wil learne to playe the hypocrit: to cog, to lie and falsify, if you wil learne to iest, laugh and fleere, to grinne, to nodde, and mowe: if you wil learne to play the Vice, to sweare, teare and blasphemie both heauen and earth: If you wil learne to become a Bawd, vncleane, and to diuirginate Maides, to defloure honest Wuiues: If you wil learne to murther, slay, kill picke, steale, rob, and roue: If you wil learne to rebell against Princes, to commit Treason, to consume treasures, to practise idlenesse, to sing and talk

He is cursed that saith, plaies & Enterludes are comparable to sermons.

Wherefore so manie flocke to see plaies & enterludes.

The fruites of theaters and plaies.

The goodly demeanours vsed at plaies & Enterludes

The goodly examples of plaies and enterludes.

What things are to be learned at plaies.

Theaters,
Schooles or
Seminaries of
pseudochri-
stianitie,

A diuine pre-
muniere

What it is to
communicat
with other
mens sinnes.

An exhorta-
tio to plaiers.

The igno-
miny due to
players.

Players liue
vpon beg-
ging.

Plaiers coun-
ted Rogues
by the lawes
of the realme

of balddie loue and Venerie : If you will learne to deride, scoffe,
mocke and floute, to flatter and smooth : If you will learne to play
the Whoremaster, the Glutton, Drunkard or incestuous person :
If you will learne to become proud, haucie and arrogant : and fi-
nally, if you will learne to contemne God and all his lawes, to care
neither for heauen nor Hell, and to commit all kind of sinne & mis-
chiefe, you need to goe to no other schoole, for all these good exam-
ples may you see painted before your eyes in Enterludes & Plaies.
Wherefore, that man who giueth money for the maintenance of
them, must needs incurre the ineuitable sentence of eternall
damnation except he repent. For the Apostle biddeth vs beware
least we communicate with other mens sinnes, and this their doe-
ing, is not onely to communicate with other mens sinnes, and to
maintaine euill, to the destruction of themselves and many others,
but also a supporting of a great sort of idle Lubbers, and lazie
Lurdens, who sucke vp and deuour the good Honey, whereupon
the good Bees should liue,

Wherefore, I beseech al Players, Founders and maintainers of
Playes and Enterludes in the bowels of Iesus Christ, as they fea-
der the saluation of their soules, & others, to leaue off that cursed
kind of life, and giue themselves to such honest exercises, and good
mysterie, as God hath commanded them in his worde to get their
liuings withall : For who will call him a wise man that playeth
the part of a foole and a Vice? Who can call him a Christian, who
playeth the part of a Deuill, the sworn enemy of Christ? Who can
call him a iust man, that playeth the parte of a dissembling Hypo-
crite? And to be brieve, who can call him a straight dealing man,
who playeth a Consoners part? And so of all the rest. Away there-
fore with this so infamous an Arte : for, goe they neuer so braue,
yet are they counted and taken but for beggers. And is it not true?
Liue they not vpon begging of euery one that comes? And are they
not taken by the Lawes of the realme, for Rogues & Vagabonds?
(I speake of such as trauell the Countreies, with Playes and En-
terludes, making an occupation of it) and ought so to be punished,
if they had their desertes. But hoping that they will be warned
now at the last, I will say no more of them, beseeching them to con-
sider what a fearful thing it is to fall into the handes of God, and
to prouoke his wrath and heauie displeasure against themselves and
others.

others. Which the Lord of his mercy turne from vs.

Spud. Of what sorte be the other kinde of Playes, which you call Lordes of Misrule? For me thinke, the very name it selfe importeth some euill.

Lordes of Misrule in England. *cap. 36*

Philo.

The name indeed is odious both to God and good men, & such as the very Heathen people would haue blushed at, once to haue named amongst them. And if the name importeth some euill, as you say, then what may the thing it self be, iudge you. But because you desire to know the maner of them, I will shew you, as haue seene them practized my selfe.

Lordes of
Misrule in
England

First, all the wilde heads of the Parish, flocking together, chuse them a graund Captaine (of mischief) whome they innoble with the title of my Lord of misrule, and him they crowne with great solemnitie, and adopt for their king. This King annoynted, chooseth forth twentie, fourtie, thzee score, or a hundred lustie Cuttes, like to himselfe, to waite vpon his Lordly Maiesty, and to guarde his noble person. Then euery one of these his men, he inuesteth with his Liveries of Greene, Yellow, or some other light wanton colour. And as though that were not (bawdy) gabdy ynough, I should say, they bedecke themselves with Scarfes, Ribbons and Laces, hanged all ouer with golde Ringes, precious stones, and other Jewels: this done, they tie about either legge twentie or fourtie belles, with rich handkerchiefe in their handes, and sometimes laide a crosse ouer their shoulders and neckes, borrowed for the most part of their pretie Mophs, and louing Bessies, for busling them in the darke. Thus all things set in order, then haue they their Hobby horses, their Dragons and other Antiques, together, with their bawdie Pipers, and thundering Drummers, to strike vp the Devils Daunce withall: Then marche this Heathen company towards the Church and Church-yard, their Pipers pping, their Drummers thundering, their stumps dauncing, their belles yngling, their handkercheefes fluttering about their heades like madde men, their Hobby horses, and other monsters skirmishing amongst the throng: and in this sorte they goe to the Church (though the Minister be at Prayer or Preaching) dauncing and

the maner
how Lords of
misrule are
sed to be
played.

the monstrous
attiring
of my Lord
of Mistrules
men.

the rableme
of the deuils
guard.

the behavior
of the Devils
band in the
temple of God.

Receptacles
in the Cemi-
teries or
Churchyards
for the deuils
agents.

My Lorde of
Misrules cog-
nizances.

Wearing my
Lord of mis-
rules badges.

Sacrifices
brought to
this filthy I-
dol, my Lord
of misrule.

Swinging their handkerchieves ouer their heades in the Church like Devils incarnate, with such a confused noise, that no man can heare his owne voyce. Then the foolish people they looke, they stare, they laugh, they fleere, and mount vpon formes and pewes, to see these goodly pageants solemnized in this sort. Then after this, about the Church they goe againe and againe, and so forth into the Churchyard, where they haue commonly their Sommer haules, their Bowlers, Arbours, and banquetting houses set vp, wherein they feast, banquet, and daunce all that day, and (peradventure) all that night too. And thus these terrestriall furies spend the Sabbath day.

Then for the further innobling of this honorable Lurdane (Lord I should say) they haue also certaine papers, wherein is painted some babblerie or other, of Imagerie worke, and these they call my Lord of Misrules badges, or Cognizances. These they giue to euery one that will giue the money for them, to maintain them in this their Heathenrie, Deuilrie, Whoredome, Dronkenesse, Pride, and what not els: And who will not shew himselfe buxome to them, and giue money for these the Devils Cognizances, they shall be mocked, and flouted shamefullie. Yea, and many times carried vpon a Towlstaffe, and diued ouer head and eares in water, or otherwise most horrible abused. And so assorted are some, that they not onely giue them money, to maintaine their abomination withall, but also weare their Badges and Cognizances in their hats or cappes openly. But let them take heed, for these are the Badges, seales, Brandes and Cognizances of the Deuill, whereby he knoweth his seruants and vassals, from the Children of God. And so long as they weare them, *Sub vexillo diaboli militant contra Dominum & legem suam*, they fight vnder the Banner and Standerde of the Deuill against Christ Iesus and all his lawes. Another sort of fantastickall fooles, bring to these helhoundes (the Lorde of Misrule & his complices) some bread: some good Ale, some new Cheese some olde cheese some Custardes, some Cracknels, some Cakes, some Flaunes, some Tartes, some Creame, some Meate, some one thing, some another: but if they knewe, that as often as they bringe any, to the maintenance of these execrable pastimes, they offer Sacrifice to the Deuill and Sathanas, they would repent, and withdrawe their handes, which God graunt they may.

Spad. This is a horrible pprophanation of the Sabbath (the Lord

Lord knoweth) & moze pestilent then pestilence it selfe, but what?
Be there any abuses in their Maie-games like vnto these?

The maner of Maie-games in England. (ap. 37.)

Philo.

AS many as in the other. The order of them is thus. Against Maie day, Whitsunday, or some other time of the yeare, euery Parish, Towne, and village, assemble themselves together, both men, women and children, olde and young, euen all indifferently: and either going all together, or diuiding themselves into companies, they goe some to the woods, and groues, some to the hills and mountaines, some to one place, some to another, where they spende all the night in pleasant pastimes, and in the morning they returne bringing with them Birch boughes, and branches of trees, to deck their assemblies withall. And no maruell, for there is a great Lord present amongst them, as Superintendent and Lord ouer their pastimes and sportes: namely, Sathan Prince of Hell: But their chiefeſt iewel they bring from thence is the Maie-poale, which they bring home with great veneration, as thus: They haue twentie, or fourtie poake of Oren, euery Oren hauing a sweete Rosegate of flowers tyed on the tip of his hoznes, and these Oren drawe home this Maie-poale (this stinking Idoll rather) which is couered all ouer with flowers and Hearbes, bound round about with strings from the top to the bottome, and sometimes painted with variable collours, with two or thzee hundred men, women and children following it, with great deuotion. And thus being reared vp, with handkerchiefes and flagges streaming on the top, they strawe the ground round about, bind green boughes about it, set vp Summer Haules, Bowers, and Arbours hard by it. And then sal they to banquet and feast, to leape and daunce about it, as the Heathen people did, at the dedication of their Idolles, whereof this is a perfect patterne, or rather the thing it selfe. I haue heard it crediblie reported (and that *via voce*) by men of great grauity, credite, and reputation, that of fourtie, threescore, or a hundred Maides, going to the wood ouernight, there haue scarcely the third part of them returned home againe vndeſiled.

The order of their maie games

A great Lord present in games, as superintendent thereof.

The maner of bringing home their maie poles

Maie poles a patterne of the Heathen Idols.

These be the frutes, which these cursed pastimes bring forth. Surely, I thinke neither Jewes, nor Turkes, Saracens, nor

The fruit of maie games?

Pagans, nor any other people how wicked, or barbarous soever, haue euer vsed such diuillish exercises as these: nay, they wold haue bene ashamed, once to haue named them, much lesse to haue vsed them. Yet we that wold be Christians, think them not amisse. The Lord forgive vs, and remooue them farre from vs.

Spud. What is the maner of their Church-Ales, which you say they vse for they seeme vncouth and strange to mine eares?

The maner of Church-ales in England: ap. 38

Philo.

The maner of
Church-ales
in England

The filthiest
beast the
godliest man.

The manner of them is thus. In certaine townes where drunken Bacchus beares swaie, against Christmas & Easter, Whitsunday, or some other time, the Churchwardens (for so they call the) of euery Parish, with the consent of the whole Parish, prouide halfe a score or twenty quarters of Mault, whereof some they buy of the Church stocke, and some is giuen them of the Parishioners themselves, euery one conferring somewhat, according to his ability, which Mault being made into very strong Ale or Beere, is set to sale, eyther in the Church, or in some other place assigned to that purpose. Then when this Nippitatum, this Hoffecappe, (as they call it) and this Nectar of life, is set abroach, well is he that can get the soonest to it, and spend the most at it, for he that sitteth the closest to it, and spendes the most at it, hee is counted the godliest man of all the rest, and most in Gods fauour, because it is spent vpon his Church forsooth: But who either for want cannot, or otherwise for feare of Gods wrath wil not stick to it, he is counted one defective, both of Vertue and Godlinesse. In so much, as you shall haue many poore men, make hard shift for money to spende thereat. And good reason for being put into this Corban, they are perswaded it is meritorious, and a good service to God. In this kinde of practise, they continue six weekes, a quarter of a yeare, yea, halfe a yeare together, twilling and gulling, night & day, til they be as drunke as Swine, & as mad as March Hares.

Spud. Seeing they haue so good utterance it should seem they haue good gaines. But I pray you, how do they bestow that money which is got thereby?

Philo. Oh well I warrant you, if all be true which they say: for they repaire their Churches and Chappels with it, they buy bookes

bookes for seruice, Cuppes, for the celebration of the Sacrament, Surples for Sir Iohn, and such other necessities. And they maintaine other extraordinarie charges, in their Parishes besides. These be their golden reasons, these be their faire excuses, & these be their pretended allegations, whereby they blind the world, and conueigh themselves away inuisibly in a Cloud. But if they dance thus in a Net, no doubt they will be espied.

How the money is spent which is got by Church-ales.

For if it were so, that they bestowed it as they say, do they think that the Lord wil haue his house builded with Drunkenesse, gluttonie, and such like abomination? Must we doe euill, that good may come of it? Must we build this house of Lime and Stone, with the desolation and bitter ouerthrowe of his spirituall house purchased with the precious blood of our sauiour Iesus Christ? But who seeth not, that they bestow this money vpon nothing lesse, then in building and repairing of Churches and Oratories? For in most places, lie they not like Swine coates? Their windowes rent, their doores broken, their walles fallen downe, their rooffe all bare, and what not out of order? Who seeth not the booke of God rent, ragged, and all ketozne, yea, couered in dust, so as this Epitaph may be writ with ones finger vpon it, Ecce nunc in puluere dormio. Alas, beholde I sleepe in dust, and obliuion, not once scarce looked vpon, much lesse read on, and least of all preached vpon. And on the other side, who seeth not, (this I speake but to a friend, I pray you say nothing,) in the meane time their owne houses and Mansion places are curiously built, and sumptuously adorned: Which plainely argueth, that they rather bestowe this drunken got money, vpon prophane vles, and their owne priuate affaires, then vpon the house of Prayer, or the temple of God: And yet this their doing is well liked of, and no man may say, Domine, cur ita facis? For why? They doe all thinges well, and according to good order, as they say. And when time cometh, like good accomprants, they make their accompts as please themselves.

Wil the lord haue his house built with maintenance of euill. *may God see his mighte come it.*

The decay of Churches, which are lacerate, rent, & torne.

Sumptuousnesse of their owne mansions.

Spud. Were it not better, & more consonant to the trueth, that euery one contributed somewhat, according to his ability, to the maintenance of Temples and Churches, then thus to maintaine them by drunken Church-ales, as you say they doe?

Phil. It were much better: & so we read, the Fathers of the old Testament

Exod. 36. 5.

Our zeale
waxen cold
& frozen, in
reſpect of the
zeale of the
former world

Teſtament, euerie one after his abilitie, did impart ſomewhat, to the building of the Tabernacle, which Moſes erected to the Lord. So, as in the end, there was ſuch abundance of all thinges, as the Artificers, conſulting with Moſes, were glad to requeſt the people, to ſtay their liberality, for they had more then they knew what to doe withall. Theſe people made no drunken Church: Yes to build their houſe of Prayer withall, notwithstanding, their importable charges, and intollerable coſtes. But as their zeale was feruent, and very commendable in bringing to the Church, ſo our zeale is more then frozen and blameworthy, in detracting from the Church; and beſtowing it vpon Whoredome, drunkenneſſe, Gluttonie, Pride, and ſuch like abominations, God amend it.

Spud. How do they ſolemnize their feaſts, and Wakeſſes there and what order doe they obſerue in them;

The maner of keeping of Wakeſſes, and
Feaſtes in England. *Cap. 39.*

Philo.

This is their order therein: Euerie towne, pariſh, and village, ſome at one time of the yeare, ſome at another (but ſo that euerie one keeps his proper day aſſigned, and appropriate to it ſelfe, which they call their Wake day) uſeth to make great preparation, and prouiſion for good cheare. To the which all their friendes and kinſfolkes farre and neere, are invited, where is ſuch gluttonie, ſuch Drunkenneſſe, ſuch fulneſſe and impletion vſed, as the like was neuer ſcene. In ſo much, as the poore men that beare the charges of theſe feaſtes and Wakeſſes, are the poorer, and keep the worſer houſes the whole yeare after. And no maruell, for many ſpend more at one of theſe Wakeſſes, then in al the whole yeare beſides. This makes many a one to thriple and pinch, to runne into debt and daunger, and finally, brings many a one to vtter ruine and decay.

Spud. Would you not haue one friend to viſite another, at certaine times of the yeare?

Philo. I diſallow it not, but much commende it. But why at one preſcribed day, more then at another (except buſineſſe byged it?) why ſhould one and the ſame day continue for euer, or be diſtinct from other daies, by the name of a Wake day? Why ſhould there

Saturitie in
feſtes and
Wakeſſes.

The great
charges of
Wakeſſes.

Againſt
Wakes and
feſtes.

there be moze excelle of meats and drinks at that day, then at any other: Why should they abstaine from bodily labour two or three dayes after, peradventure the whole weeke, spending it in drunkenesse, Whoredome, gluttony, and other filthy Sodomiticall Exercises.

Spud. Seeing you allowe of one friend to visite another, would you not haue them to congratulate their conming with some good cheare?

Philo. Yes trulie, but I allow not of such excelle of riot and superfluity, as is there vled. I thinke it conuenient for one friende to visite another at some times, as opportunity and occasion shall bee offered, but wherefore should the whole Towne, parish, Village and Country keepe one and the same day, and make such gluttonous feasts as they doe: And therfore, in my opinion, they are to no ende, except it be to draw Whores, Cheeues, and Uerlettes together, to maintaine Whoredome, bawdry, gluttony, drunkennes, theft, murder, swearing and all kinde of mischiefe and abomination. For, these be the endes whereto these feastes, and Wakeffes doe tend, as far as euer I could learne, & the best fruits that they bring forth.

Whereto w².
kesses and
feasts do verie
aply tend.

Spud. From whence sprang these feasts & Wakeffes first of al, can you tell?

Philo. I cannot tell, except from the Pagans and Heathen people, who when they were assembled together, and had offered sacrifices to their false goddes and blockish Idols, made feasts and banquets together before them, in honour and reuerence of them, and so appoynted the same yearely to be obserued in a memoriall of them for euer. But whence soeuer they had their original, certaine it is, the Deuill was the father of them, seeking thereby to draw vs in perdition and destruction of body and soule, which God remooue farre from vs.

From whence
these annuall
feasts and sta-
tionary Wa-
kesses had
their begin-
ning.

Spud. As I remember, you spake of dauncing before, inferring that the Sabbath was greatly prophaned thereby: whereof I pray you shew me your iudgement.

The horrible vice of pestiferous dancing in England.

Philo.

Dancing as it is vled (or rather abused) in these dayes, is an introduction to all kind of Whoredome, a preparatiue to man-
tonnesse,

Schools of
Dancing e-
rected.

tonnes, a p[ro]uocation to uncleannes, and an entrance to all kind of leaudnesse, rather then a pleasant exercise to the minde, or a wholesome practise for the body (as some would haue it) And yet notwithstanding, in England, both men, women, and childzen, are so skillfull in this laudable science, as they may be thought nothing inferiour to Cincodus, that prostitute Ribald, nor yet to Sardanapalus that effeminate Varlet. Yea, they are not ashamed to erect schooles of dauncing, thinking it an ornament to their childzen, to bee expert in this noble science of Heathen Deuillrie: and yet this people forsooth, glory of their Christianity and integrity of life. Indeed, verbo tenus Christiani vocentur, But, vita & moribus, Ethnicis & paganis deteriores reperientur. From the mouth outward, they may be saide to be good Christians, but in life and maners, farre worser then the Heathen or Pagans. Whereof, if they repent not and amend, it shal be easier for the land of Sodoma & Gomorra, at the day of Iudgment, then for them.

Spud. I haue heard it sayd that dauncing is both a recreation for the mind & also an exercise for the body, very wholesome, and not only that, but also a meane wherby loue is acquired.

Dancing a
pleasure to
them that
delight in
vici-
tues.

Philo. I will not much deny, but being v[er]-sed in a meane, in time and place conuenient, it is a certaine solace or recreation to the mindes of such as take pleasure in such vanities, but it is no good reason to say, some men take pleasure in a thing, ergo, it is good, but the contrary is rather true: For this is a maxime, that whatsoeuer a carnall man with vncircumcised heart, either desireth or taketh pleasure in, is most abhominable and wicked before God. As on the other side, what the spirituall man, regenerate and borne anew in Christ, by the direction of God his Spirit, desireth or taketh delight in, is good, and according to the will of God. And seeing mans nature is too prone of it self to sinne, it hath no need of allurementes and enticementes to sinne (as Dauncing is) but rather of restraints and inhibitions to stay him from the same, which are not there to be found. For what clipping, what culling, what kissing and bussing, what smouching & flabbering one of another: what filthy groping & vnclean handling is not practised euery where in these dauncings? Yea, the very deed and action it selfe, which I will not name for offending chaste eares, shall bee purtrayed and shadowed forth in their bawdy gestures of one to another.

What allure-
ments to sin,
be in daun-
cing,

another. All which, whether they blow by Venus coale, or not, who is so blind that seeth not? Wherefore, let them not think that it is any recreation (which word is abusiuely used to expresse the ioyes, or delights of the minde, which signifieth a making againe of that, which before was made) to the mind of a good Christian, but rather a corrasue most sharp and nipping. For seeing that it is euill in it selfe, it is not a thing wherein a Christian mans heart may take any pleasure or comfort.

Dauncing no recreation, but a corrasue to a good Christian,

The only Summum bonum, wherein a true Christians heart is recreated and comforted, is the meditation of the passion of Iesus Christ, the effusion of his blood, the remission of sinnes, and the contemplation of the ineffable ioyes and beatitudes after this life, prepared for the faithfull in the blood of Iesus Christ. This is the only thing wherein a Christian man ought to reioyce, and take delight in, all other pleasures and delights of this life set apart, as amara- lent and bitter, bringing forth fruit to eternal destruction, but the other to eternall life. And whereas they conclude, that it is a wholesome exercise for the body, the contrary is most true, for I haue knowne diuers, that by the immoderate vse thereof, haue in short time become decrepit and lame, so remayning to their dying day. Some haue broke their legs with skipping, leaping, curuing & hau- ring, and some haue come by one hurt, some by another, but neuer any came from thence without some parte of his minde broken and lame, such a wholesome exercise it is. But say they, it induceth loue, so I say also, but what loue? truly a lustfull loue, a venereous loue: a concupiscentious, bawdy & bestial loue, such as proceedeth from the stinking pump and lothsome sinck of carnall affection, & fleshlie appetite, and not such as distilleth from the bowels of the heart, in- generate by the Spirite of God. Wherefore, I exhort them in the bowels of Iesus Christ to eschue not onely from euill, but also from all appearance of euill, as the Apostle willetch them, procee- ding from one vertue to another, vntill they growe to bee perfect men in Christ Iesus, knowing that we must giue accomptes at the day of of Iudgment of euery minute and iot of time that is lent vs in this life, from the first day of our birth to the last houre of our death: for there is nothing more precious, then time, which is giuen vs to glorifie God in, by good workes, and not to spend in luxurious exercises after our owne fantasies and delights.

The onely thing wherein a good Christian doth delight,

Dauncing no wholesome exercise for the bodie,

What loue dauncing procureth,

We must render accounts for time here lent vs,

1 Sam. 18.

Exod. 15.

Exod. 32.

1 Sam. 6.

Judg. 11

Math. 15

Luke. 6

Eccle. 13

No mā with-
out errors
both in life
and doctrine.

1 Samu. 18
The first pil-
ler of daun-
cing over-
throwne.

Spud. But I haue heard them affirme, that dauncing is pro-
bable by the word of God: for (say they) did not the women come
foorth of all the citties of Israell to meet King Saule and also King
David (returning from the slaughter of Goliath) with Psalteries,
Fluits, Tabrets, Tymballes and other muscull Instrumentes,
dauncing and leaping before them: Did not the Israelites hauing
passed ouer the red sea, bring foorth their Instruments, and daun-
ced for ioy of their deliuerance: Againe, did they not daunce before
the golden Calf, which they had made in Horeb or Sinai? Did not
King David dance before the Ark of the Lord: Did not the daugh-
ter of Iephthah daunce with Tabret and Harpe at the returne of
her father from the field: Did not the women of the Israelits dance
comming to visite good Iudith: Did not the Damosell daunce be-
fore King Herode: Did not Christ blame the people for their not
dauncing, when he sayd, We haue pyped vnto you, but you haue
not daunced: Saith not Salomon: There is a time to weep, and
a time to laugh, a time to mourne, and a time to daunce? And toth
not the Prophet David in many places of his Psalmes commende
and commaund dauncing, and playing vpon instrumentes of Mu-
sicke: Wherefore (for this they conclude) seeing these holy Fathers
(whereof some were guided by the instinct of Gods Spirit) haue
not onely taught it in doctrine, but also expessed it in their exam-
ples of life, who may open his mouth once to speake against it.

Philo. The Fathers as they were men, had their errours, and
erred as men: for Hominis est errare, decipi & labi: It is naturall
for man to erre, to be deceiued, & to slide from the trueth. Ther-
fore the Apostle saith: Follow me in all things as I followe Christ,
but to the intent that they, who pretende the examples of the Fa-
thers, and Scriptures falsly wrested, to maintaine their deuillish
dauncings withall, may see their owne impiety and ignorance dis-
couered, I will compendiously set downe the true sence and mea-
ning of euery place, as they haue cited them particularly. For the
first, whereas they say, that the women came foorth in daunces, with
Tymbzels and instrumentes of ioy to meet David and Saule, I aske
them for what cause they did so: Was it for wantonnes, or for ve-
ry ioy of heart, for their victorie gotten against the Philistins, their
sworne enemies: Was it in praise of God, or to stirre vp filthy lust
in themselves, or for nicenesse onely, as our daunces be: Did men
and

and women daunce together, as is now vsed to be done: or rather was it not done amongst women only: for so saith the Text. The women came forth, &c. But admit it were neither so, nor so, will they conclude a generall rule of a particular example? It is no good reason to say, such & such did so, therefore it is good, or we may doe so: but all things are to be poised in the ballaunc of holy scripture, and thereby to be allowed or disallowed, according to the meaning of the holy Ghost, who is onely to be heard and obeyed in his word:

No good consequence to say others did so, ergo, it is good, or we may do the like.

The Israelitish women hearing of the fame of Dauid, and how he had killed their deadly enemy Goliath, came forth to meet him, playing vpon instruments, dauncing, and singing songs of ioy and thankesgiuing to the Lord their God, who had giuen them victorie, and deliuered them from the deadly hostilitie of him, who sought their destruction euery way. Nowe, what maketh this for our lewd, wanton, nice, and vbiqutarie dauncings (for so I may call them, because they be vsed euery where) let the godly iudge. Who seeth not rather that this example (let Cerberus and al other Helhoundes barke what they list to the contrary) cleane ouerthroweth them. Theirs was a godly kind of dauncing in praise of God: ours a lustfull bawdy kind of dauncing, in praise of our selues: theirs to shew their inward ioy of mind for the blessing of God bestowed vpon them: ours to shew our actiuitie, agilitie, and curious nicitie, and to procure lustfull loue, and such like wickednes infinite.

The difference between the dances of our Forefathers, and ours.

But to their second allegation: The chilozen (they say) of Israell danced, being deliuered out of the seruitude of Pharaos, and hauing passed ouer the red Sea: I graunt they did so: and good cause they had so to do: For were they not deliuered and set free from three great calamities and extram miseries at once? First, from the seruaile bondage of Egypt, from the sword of Pharaos, who pursued the Rearward of their Hoste, and from the daungers of the sea, their enemies being ouerwhelmed in the same:

their second pillar shaken.

For these great and inestimable benefites, and blessings receiued at the handes of God, they played vpon Instrumentes of Musicke, leaped, daunced, and sang godly songes vnto the Lord, shewing by these outward gestures, the inward ioy of their heartes and mindes. Now, what conduceth this to the allowance of our luxurious dauncings? Is it not directly against them? They daunced

The dauncing
of our forlorn
thers may not
be called a
dancing, but
rather a god-
ly triūphing,
& reioycing
in heart for
ioy.

their third
reason exam-
ined.

for ioy in thankesgiuing to God, we for vaine glorie: they for loue to God, we for loue of our selues: they to shew the interior ioy of the mind, for Gods blessings bestowed vpon them, we to shew our con-
cinnity, dexterity, and vaine curiosity in the same: they to stir vp,
and make themselves the apter to praise God: we to stirre vp car-
nall appetites and fleshly motions: they to shewe their humilitie
before God, and wee to shew our pride, both before God and the
world. But howsoever it be, sure I am, their Dauncing was not
like ours, consisting in Measures, capers, Quauers, and I cannot
tell what, for they had no such leasure in Egypt, to learn such vaine
curiosity in that bawdy Schoole, for making of Bricke and Tiles.
And notwithstanding, it is ambiguous, whether they may be cal-
led a dauncing or not, at least not like ours, but rather a certaine
kind of modest leaping, skipping, or mouing of the body, to expresse
the ioy of the mind, in praise of God, as the man did, who being hea-
led by the power of our Saviour Christ, walked in the Temple,
leaping, skipping, and praising God.

We neuer read, that they euer daunced, but when some woon-
derfull great blessing of God was bestowed vpon them, and there-
fore they made not a common practise of it, or a dayly occupation,
as it were, much lesse set vp Schools of it, and frequented nothing
els night nor day, Sabbath day nor other as we doe.

But to the third reason: The Israelites danced before the Calf
in Horeb. And what then? They made a golden Calf, and adored
it, may we therefore do the like? They committed Idolatry there,
therefore is Idolatry good, because they committed it? Adam dis-
obeyed God, and obeyed the Deuill: Is obedience therefore to the
Deuill good, because he did so?

Therefore, we must not take heed, what man hath done here-
tofore, but what God hath commanded in his worde to be done,
and that follow, euen to the death. But to be short, as it is a fri-
uolous reason to say, because they committed Idolatry, therefore
may we doe the like: So it is no lesse ridiculous to say, because
they daunced, therefore we may doe the same: For as it is not law-
full to commit Idolatry because they did so, so is it not lawfull to
daunce, because they daunced.

So that if this place conferre any thing for dauncing, it infer-
reth that wee must neuer daunce, but before a golden Calf, as
they

they did: but I thinke by this time, they are ashamed of their daunces: Therefore, of this place I need to say no more, giuing them to note, that this their dauncing, in respect of the end thereof, was farre different from ours: for they daunced in honour of their Idol, we cleane contrarie, though neither the one nor the other be at any hand lawfull.

Their fourth reason. Did not Dauid daunce before the Ark, say they: Verie true: and this place (as the rest before) refelleth their customarie Dauncings of men and women together most excellentlie. For Dauid daunced himselfe alone, without either woman, or muscalle Instrument to effeminate the minde. And this dauncing of Dauid was no vsuall thing, nor frequented euery day but that one time, and that in praise of God, for the deliuerance of the Arke of God his Testament, out of the handes of the Infidels and Heathen people: The ioy of this holy Prophete was so vehement, for this great blessing of God (such a feruent zeale hee did beare to the trueth) that he burst forth into outward shew of the same, the more to induce others to praise God also. Would God we would Daunce as Dauid daunced heere, for the deliury of his assauiing Woorde out of the handes of the Italian Philistine, and Arch-enemy of al trueth, the Pope of Rome, for in this respect I would make one my selfe to Daunce, to leape, to skippe, to triumph, and reioice, as Dauid did before the Arke. By this I trust, any indifferent man seeth that by this place they gaine as much for the maintenance of their leude lasciuious Dauncings, and Baudy Chorusses, as they did by the former places, that is iust nothing at all, which they may put in their eyes, and see neuer the worse.

Their fourth reason.

Why Dauid daunced before the Ark.

Their fift reason. Did not Iephthah his daughter meet her father, when he came from warre dauncing before him, and playing vpon instruments of musicke. Iephthah going forth to warre against the Amonites, promised the Lord (making a rash vow) that if it wold please his maiestie to giue him victorie ouer his enemies, he would sacrifice the first liuing thing that should meet him from his house: it pleased God that his sole daughter & heire, hearing of her fathers prosperous return (as the maner of the Country was) ran forth to meete her father, playing vpon instrumentes in praise of God, and Dauncing before him for ioye. Nowe, what prooueth this

Their fift reason examined.

Wherefore
and how the
daughter of
Iephtha dan-
ced

Their first
Reason.

Judith cut-
teth off the
head of Ho-
lofernes.

The unlaw-
fulness of
dauncing of
men and wo-
men together

this for their Daunces: Trulpyt ouerthroweth them, if it be well considered: For first, we read that she did this but once, we dayly: she in praise of God, we in praise of our selues: she for ioy of her fathers good successe, we to stirre by filthy and vncleane motions: she with a Virginall grauity: we with a wanton leuity: she in comely maner, we in baudie gesture. And mozeouer, this sheweth, that women are to daunce by themselves (if they will needes daunce) and men by themselves, for so importeth the text, making no mention of any other her Colleagues or Companions dauncing with her.

The first reason: Did not the Israelitish women daunce before Iudith, comming to visite her: I grant they did so: the story is thus.

Holofernes, opposing himselfe against the Israelites, the chosen people of God, and intending to overthrow them, and to blotte out their remembrance for euer from vnder heauen, assembled a huge power, and besieged them on euery side. The Israelites, seeing themselves compassed about, & in great danger on each side, suborned good Iudith, a vertuous godly woman (for without some stratagemie, or policy wrought, it was vnpossible for them in the eyes of the worlde to haue escaped) to repaire to Holofernes, and by some meanes or other to worke his destruction: who guided by the hand of God, attempted the thing and brought it happily to passe. For she cut off his head with his owne Faulchone, wrapping his body in the Canapie, wherin he lay sleeping, possest as he was with the Spirite of drunkenesse: This done, the women of Israel came together, and went to visite this worthy woman, and to congratulate her prosperous successe, with Instruments of Musick, singing of godly songs, and dauncing for ioy, in honour and praise to God, for this great victorie obtained. Now, who seeth not, that these women sang, daunted and played vpon Instrumentes in praise of God, and not for any other leudnesse or wantonnesse, as commonly the world doth now adayes. This also ouerthroweth the dauncings of men and women together in one company. For though there was an infinite number of people by, yet the Text saith, there daunted none but onely Women, which plainly argueth the unlawfulness of it in respect of men and women together. And this being but a particular fact of a sort of simple Women, shall we draw it into example of life, and think it lawfull or good, because they did practise it: It was a custome in those daies, when God had bestowed any notable

notable blessing vpon his people from his heauenly Consistory, the people in honour, praise and thanksgiuing to God for it, woulde play vpon their instruments, sing godly songes, daunce, leape, skip, and triumph, shewing forth the ioy of their mindes, with their thankfulnesse to God, by all exteriour gestures that they could deuise. Which kind of thankfull dauncing, or spiritual reioysing, wold God, we woulde follow, leauing all other wanton dauncing to their father the deuill.

Their seventh reason: Did not (quoth they) the Damosel dance before King Herod, when the head of Iohn Baptist was cut off? She daunced indeed: And heerein they may see the fruite of dauncing, what goodnesse it bringeth. For, was not this the cause of the beheading of Iohn the Baptist? See whether Daucing stirreth not vp lust, and inflameth not the mind. For, if Herode with seeing her daunce, was so inflamed in her loue, and rauished in her behaviour that he promised her, to giue her whatsoeuer she wold desire, though it were halfe of his Empire or kingdome, what woulde hee haue been, if he had danced with her? and what are those that dance with them hand in hand, cheeke by cheeke, with bussing and kissing, flabbering and smearing, most beastly to behold? In so much, as I haue heard many impudently say, that they haue chosen their Wines, and wiues their husbandes by dauncing: which plainly proueth the wickednesse of it.

their seventh reason,

Daucing stirreth vp lust.

Their eight reason: Did not Christ rebuke the people for not dauncing, saying: We haue piped vnto you, but you haue not daunced. They may as wel conclude, that Christ in this place was a Papper or a Minstrell, as that he allowed of dauncing, or reprooued them, for not exercising the same. This is a Metaphoricall kinde of speech, wherein our Saviour Christ, goeth about to reprove and checke the stiffneckednesse, the rebellion, and pertinacious contumacy of the Scribes and Pharisees, who were neither moued to receiue the glad tydings of the Gospel by the austerity of Iohn the Baptist, who came preaching vnto them the doctrine of repentance, in mourning sort: neither yet at the preaching of our Saviour himself, breaking vnto them that pure Ambrosia, that Celestiall Manna, the word of life in ioyfull and glad some manner.

Their eight reason. Luke 7

the more the obdurate hardness of the Iewes.

Iohn the Baptist, he pyped vnto them, that is, he preached vnto them, austerity of life, to mourne for their sinnes, to repent, to fast, pray, and such like.

Our Saviour Christ, he pyped, that is preached vnto them the glad and comfortable tydings of the Gospel: yet at neither of these kinds of preachings they were any whit moued, either to imbrace Christ or his Gospell. Wherefore, he sharply rebuked them, by a similitude of foolish children sitting in the Market place, and piping vnto them that would not dance. This is the true vndoubted sence of this place: which, whether it ouerthrowe not all kind of lewd dauncing (at least maketh nothing for them) allowing a certaine kinde of Spirituall dauncing, and reioycing of the heart vnto God (that I may suspende my owne iudgement) let wise men determine.

their ninth
reason.
Eccle. 3.

Salomō meaneth a certain
kind of a spi-
ritual daūcing
or reioyſing
of the heart.

their vltimū
refugium.

Why our feet
wer giuen vs.

Their ninth reason: Saith not Salomon: There is a time to weepe, and a time to laugh: a time to mourne, and a time to daunce? This place is directly against their vsuall kinde of dauncing. For, sayth not the Text, there is a time, meaning sometime, now and then, as the Israelites did in praise of God, when any notable thing happened vnto them, and not euery day and houre, as wee doe, making an occupation of it, neuer leauing it, vntil it leaue vs. But what and if Salomon speaketh here of a certaine kinde of spiritual dauncing and reioyſing of the hart in praise to God? This is easily gathered, by the circumstances of the place, but specially by the sentence precedent (viz. There is a time to mourne, & a time to daunce, &c.) that is, a time to mourne for our sins, and a time to daunce or reioyce for the vnspeakable treasures purchased vnto vs by the death and passion of Iesus Christ. How much this place maketh for defence of their nocturnall, diuturnall, wanton, lewde, and lasciuious dauncinges (if it bee censured in the imparciall ballaunce of true iudgement) all the world may see and iudge. And now to drawe to an end, I wil come vnto their vltimum refugium, that is: Doeth not David both commende, and also commaunde dauncing and playing vpon Instruments in diuers of his Psalmes. In all those places the Prophete speaketh of a certaine kind of spirituall dauncing and reioyſing of the heart in the Lord, for his graces and benefits in mercy bestowed vpon vs. This is the true kind of dauncing, which the worde of God doeth allowe of in any place, and not that we should trip like Goates, skippe like Does, and leap like madde men. For, to that end our feete were not giuen vs, but rather to represent the Image of God in vs, to keepe company with

with the Angels, and to glorifie our heauenly Father through good woꝝkes.

Spud. Doe you condemne all kinde of dauncing then, as wicked and prophane?

Philo. All leud, wanton and lasciuious dauncing in publique assemblies and conuenticles without respect, either of sex, kind, time, place, person, or any thing els, by the warrant of the word of God, I do utterly condemne: But that kind of dancing which is vſed to praise and laud the name of God withall (as were the daunces of the people of the former world) either priuately or publickly is at no hand to be disallowed, but rather to be greatly commended. *What dauncing is condemned by the word of God.* Or if it be vſed for mans comfort, recreation, and godly pleasure priuately (euery sexe distinct by themselves) whether with musicke, or otherwise, it can not be but a very tollerable exercise, being vſed moderately, and in the feare of God. And thus, though I condemne all filthy, luxurious, and vncleane dauncing, yet I condemne not all kinde of dauncing generally. For certaine it is, the exercise it selfe, *Dauncing, how lawful, how vnlawfull.* in it owne nature and quality (though to some it is lawfull, to other some vnlawfull in diuers respectes) is both auncient and general, hauing beene vſed euer in all ages, as well of the Godly, as of the wicked, almost from the beginning. Therefore, when I condemne the same in some, my meaning is, in respect of the manifold abuses thereof. And in my iudgment, as it is vſed nowadayes, an Occupation being made of it, and a continuall exercise, without any difference or respect had eyther to time, person, sexe, or place, in publique assemblies, and great meetings of people, with such beastlie flabberings, kissinges, and smouchinges, with other filthy gestures and misdoemeanours therein accustomed, it is as vnpossible to be vſed without doing of infinite hurt, as it is for a naked man to lie in the middelt of a hotte glowing fire, and not to burne. But these abuses with other the like (as there bee legions moe in it) being cutte off from the exercise it selfe, the thinge it selfe remaineth moze tollerable in some respectes. Or els, if our Daunces tended, as I haue said, to the setting forth of God his glorie (as the Daunces vſed in former ages did) to drawe others to Pietie and Sanctitie of life, and to the praise and reioysing in God, to recreate the minde oppressed with some great toyle or labour, taken in true vertue & Godlines, I wold not (being done in the feare of God,

Why men
should dance
by themselves,
and women
by themselves.

men by themselves, and women by themselves, for els it is not possible to be without sinne) much gainstand it. But I see the contrary is euery where vled to the great dishonour of God, and corruption of good manners, which God amend.

Spud. And wherefore would you haue men to daunce by themselves, and women by themselves?

Philo. Because otherwise it prouoketh lust, and stirreth vp concupiscence, and the fire of lust once conceived (by some irruption or other) bursteth forth into open action of Whoredome and Fornication. And therefore a certaine godlie Father layd well: Omnis saltus in chorea, est saltus in profundū Cloacæ; Euery leap or skip in daunce, is a leap toward hel. Yet notwithstanding, in England it is counted a vertue, & an ornament to man, yea, and the only way to attaine to promotion and aduancement, as experience teacheth.

Spud. Notwithstanding, for my further instruction, I pray you shew me what Fathers and Councelles haue iuged of it, and what they haue writ and decreed against it?

Philo. If I should shew all the inuectiues of Fathers, all the decrees of Councels, and all the places of holy Scripture against the same, I should neuer make an end: Wherefore, of many I will select a few, hoping that they wil suffice any reasonable man.

Sirach saith: Ifrequent not the company, of a woman that is a singer or a dauncer, neither hear her, least thou be entrapped in her craftinesse.

Chrysostome delating vpon Mathew, saith: In euery daunce the Deuill daunceth by for company, though not visible to the eye, yet sensible to the mind.

Theophilus wryting vpon Marke, the first chapter, saith: Miracollusio saltat per illam Diabolus. This is a wondrous deceit, for the Deuill daunceth among them for company.

Augustine, wryting vpon the thirtie and two psalme, saith: It is better to digge all the Sabbath day then to daunce.

Erasmus in his book, de contemptu mundi, sayth: Whose mind is so wel disposed, so stable, or wel settled, which these wanton dances with swinging of armes, kicking of legs, playing vpon Instrumētts and such like, would not overcome and corrupt. Wherefore (saith he,) as thou desirest thine owne credite, and welfare, eschewe these scabbed and scurue company of Dauncers.

Lodouicus

Testimonies
of Fathers,
Councelles,
and writers
against daun-
cing.
Eccle. 13,
Math 4.

Lodovicus Viues,saith: Amongest all pleasures, dauncing and voluptuousnesse is the kingdome of Venus, and the Empire of Cupid: wherfore,saith he:it were better for thee to stay at home, & to breake either a legge or an arme of thy bodie: then to breake the legges and armes of the mind & soule, as thou doest in filthy scurvy dauncings. And as in all feastes and Pastimes, Dauncing is the last so it is the extreame of all other vice. And againe, there were (saith he) from farre countries, certaine men brought into our partes of the worlde, who when they saw men daunce, ran away. merueilously affraid, crying out, and thinking them to haue bin mad. And no maruell, for who seeing them leap like Squirrels, skippe, like Hinds, and trippe like Goates as they doe, if he neuer saw any befoze, wold not thinke them either mad, or els posselt with some Furie.

Dauncers
thought to
be mad men.

Bullinger, paraphrasting vpon Mathew 14. sayth: After feasting, swelling, and gulling, commeth Dauncing, the root of all filthinesse and vncleannesse.

Bullinger.

Maister Caluin, wzing vpon Iob. Serm. 8. Cap. 12. calleth Dauncing the cheefe mischiefe of all mischiefes: saying, there be such vnchaste gestures in it, as are nothing els, but inticementes to whoredome.

Caluin.

Marlorate vpon Mathew,saith: Whosoener hath any care eyther of honesty, sobriety, or grauitie, haue long since bad adieu to all filthy dauncing.

No man (saith a certaine Weathen Writer) if he be sober daunceth, except he be mad.

Salustius, commending Sempronia that renowned Whore, for many goodly gifts, condemneth her for her ouer great skil in dauncing: concluding, that dauncing is the instrument of lechery.

Salustius.

Cicero saith: A good man would not daunce in open assemblies, though he might by it get infinite treasure.

Cicero.

The Councel of Laodicea decreed, that it should not be lawfull for any Christian to daunce at mariages, or at any solemne feast.

In another Councell it was enacted, that no man should dance at any marriage, nor yet at any other time.

The Emperour Iustinian decreed, that for no respect in feastes or assemblies, there should be any dauncing, for feare of corrupting the beholders, and inticing men to sinne.

Thus you may see, both Scripture, Councels, and Fathers,

All Writers
both holy &
prophane a-
gainst dan-
cing.

Dancing a
world of sin.

Who inuen-
ted dauncing
and from
whome it
sprang

A supposall
who inuēted
dauncing.

Vnpossible
that dancing
should be
good.

holy and prophane, Heathen and other, euen all in generall, haue detested and abhorred this filthy dauncing, as the quagmire or puddle of all abhominatton, and therefore, it is no exercise for any Christians to follow: For it stirreth vp the motions of the flesh, it induceth lust, it inferreth Vauoz, affoordeth ribaldry, maintaineth wantonnesse, & ministreth oyle to the sinking lampe of deceitfull Pride: & in summa, nourisheth a world of wickednes and sin.

Spud. Now that the wickednes of it, is so manifestly shewed, that no man can deny it, I pray you shewe me who inuented this noble science, or from whence it sprang.

Philo. Hereof, there be sundry and diuers opinions: for some hold an opinon (& very likely) that it sprang from the Heathen Idolatrous Pagans, & Infidels, who hauing offered vp their Sacrifices and oblations to their false Gods, in reuerence of them, and for ioy of their so doing, vsed to daunce, leap, and skip before them. And this may be proued by the Israelits themselves, who hauing seen & learned the same practise in Egypt, feared not to imitate the like in the wilderness of Horeb. Some again, suppose that Pyrrhus one of Sybils Priestes, deuised it in Crete. Others holde that the Priestes of Mars, who in Rome were had in greate estimation for their dexterity in dauncing, inuented it. Others thinke that one Hiero a Turculent and bloudy Tyrant in Sicilia, who to set vp his tyrannie the more, inhibited the people to speake one to another, for feare of insurrections & commotions in his kingdome, was the occasion of the inuventing thereof: for when the Scicilians sawe that they might not vnder payne of death one speake to another, they inuented dauncing, to expresse the inward meaning & intentions of the mind, by outward beckes & exteriour gestures of the body, which vse after ward grew into custom, & now into nature. But whatsoeuer men say of it, or from whence soeuer it sprang, S. Chrysostome saith plainly (to whom I willingly subscribe) that it sprang from the teates of the Devils breast, from whence all mischief els doth flow. Therefore, to conclude, if of the Egges of a Cockatrice, may be made good meat for man to eate, & if of the Web of a Spider, can be made good cloath for mans body to weare, then may dancing be good, & an exercise fit for a Christian man to follow, but not els. Wherefore, God of his mercy remooue it far from vs.

Spud. What say you to Musick, is it not a laudable science?

Of

Of Musicke in England: and how it allureth

to vanitie. Cap. 41.

Philo.

I Say of Musicke, as Plato, Aristotle, Galen, and many others haue said of it, that it is very ill for young heades, for a certaine kinde of smooth sweetnesse in it, alluring the hearers to a certaine kind of effeminacie, & pusillanimitie, much like unto Honey: for as Honey & such other sweete thinges receiued into the stomacke, doeth delight at the first, but afterwarde maketh the stomacke queasie, and vnable to receiue meate of hard digestion. So sweet Musicke, at the first delighteth the eares, but afterwarde corrupteth and depraueth the mind, making it queasie, and inclined to all licentiousnesse of life whatsoeuer. And right as good edges are not sharpened (but dulled by whetting vpon soft Stones: So good wittes by hearing of soft Musicke, are rather dulled then sharpened, and made apt to all Wantonnesse and Sinne. And hereof is it that Writers affirme Sappho to haue bene expert in Musicke, and therefore Whorish.

A comparison betwixt honey and musicke.

Wits dulled by musicke.

Titus Maximus saith, The bringing in of Musicke was a cup of poison to all the world.

Authors of the bringing in of musick.

Clycomachus, if he euer heard any talking of Loue, or playing of Musically Instrumentes, would run his way and bidde them farewell.

Plutarchus complayneth of Musicke, and sayth, that it doeth rather feminine the minde, as pricketh vnto vice, then conduce to godlines as spurres vnto vertue.

Pithagoras condemneeth them for fooles, and bequeathes them a Cloake-bagge, that measure Musicke by sound and eare. Thus you heare the iudgement of the wise concerning Musicke; nowe iudge thereof as you list your selfe.

Spud. I haue heard it said, (and I thought it very true) that Musicke doeth delight both man and beast, reuiue the Spirits, comforteth the heart and maketh it apter and readier to the seruice of God.

Phil. I graunt Musicke is a good gift of God, and that it delighteth both man & beast, reuiue the spirits, comforteth the hart and maketh it apter to serue God, and therefore did Dauid both vse

Musicke the good gift of God.

Musicke

Of musick in
publike as-
semblies, and
conuenticles.

How musick
were tollera-
ble and good

The scarcity
of good Mu-
sitions and
Minstrels.

The marchan-
dize of Min-
strels, and
Musitions.

The wicked-
nes of Musi-
tions and
Minstrels.

Musicke himselfe, and also commend the vse of it to his posterity, (and being vſed to that end, for mans priuate recreation, Musicke is very laudable.) But being vſed in publike assemblies, and priuat conuenticles, as a Directorie to filthy dauncing, through the sweet harmony and smooth melody thereof, it estrangeth the minde, stirreth by filthy lust, womannisheth the mind, rauisheth the heart, inflameth concupiscence, & bringeth in vncleannes. But if Musick were vſed openly (as I haue said) to the praise & glory of God, as our Fathers vſed it, and as was intended by it at the first, or priuately in a mans secret chamber or house, for his own solace & comfort, to driue away the fantasies of idle thoughts, to mitigate care, sorrow, and such other perturbations and passions of the minde (the only endes whereto true Musicke tends) it were very commendable & lawful. If Musicke were thus vſed, it would comfort man woonderfully, & mooue his heart to serue God the better: but being vſed as it is, it corrupteth good minds, maketh them womannish, and inclined to all kind of whozdom and vncleannes.

Spud. What say you then of Musitions and Minstrels, who liue only vpon the same art?

Philo. I think that al good minstrels, sober, & chaste musitions, (speaking of such drunken sockets, & bawdy Parasites as raunge the Countries, running & singing of vnclean, corrupt and filthy songs in tauernes, Alehouses, Innes, & other publike assemblies) may dance the wilde Morris through a needles eye. For how should they beare chaste minds, seeing that their exercise is the pathway to all Bawdy & filthines? There is no ship so laden with merchandize, as their heads are pestred with al kind of bawdy songs, filthy Ballades and scurrillie rymes, seruing for euery purpose and for euery company.

For prooffe whereof, who bee bawdier knaues then they? Who vncleaner then they? Who more licentious, and looser minded then they? Who more incontinent then they? And briefly, who more inclined to all kinde of insolency and leudnes then they? Wherefore, if you would haue your sonne soft, womannish, vncleane, smooth mouthed, affected to bawdy, scurrillie, filthy rimes, and vnseemly talking: briefly, if you wold haue him, as it were transnatur- red into a woman, or worse, & inclined to all kind of whozome and abomination, set him to dancing schoole, & to learne Musicke, and then shall you not faile of your purpose. And if you would haue your
daughter

daughter whozilh, bawdy and uncleane, and a filthy speaker, & such like, bzing her vp in musicke and dauncing, & my life for yours, you haue wonne the goale. And yet notwithstanding, it were better (in respect of the accompt of the world) to be a Piper or a bawdy Minstrel, then a diuine, for the one is loued for his Ribauldry, the other hated for his gravity, wisdome, & sobriety. Euery Towne, citie, and country, is full of these Minstrels to pipe vp a daunce to the Deuill, but of good Diuines, so few there be, that small skil in Arithmeticke will suffice to number them.

How to haue children learned in all wickednes.

The scarcitie of Diuines.

But some of them will reply and say, what sir? we haue licences from Iustices of the Peace to Pipe, and vse our Minstrelsie to our best commoditie: Curled be those licences, which license any man to get his liuing with the destruction of many thousands. But haue you a license from the Arch-Iustice Christ Iesus: If you haue so, you may be glad, if you haue not (for the word of God is against your vngodly exercises, and condemneth them to hell) then may you as Rogues, extrauagantes, & Straglers, be arrested of the high Iustice Christ Iesus, notwithstanding your pretended Licenses of earthly men. Then who shall stand betwixt you and the Iustice of God at the day of iudgment: who shall excuse you, for drawing so many thousands to hell: Shal the Iustices of peace: shal their Licenses: Oh no. It wil not goe for payment at that day: For, neither ought they to graunt any licenses to any to do hurt withall, neither (if they would) ought any to take them.

Licences granted to Musitions & Minstrels to exteise their mystery or facultie of mischief.

No licences to do hurte withal are to be graunted

Giue ouer therefore your occupations, you Pipers, you Fidlers, you Minstrels, and you Musitions, you Drummers, you Tabretters, you Fluters, & al other of that wicked brood, for the bloud of al those whom you draw to destruction through your wicked example and intising allurements, shall be poured vpon your heades, at the day of Iudgment: but hereof ynough, & perchance moze then wil please their daintie humours.

A Caueat to Musitions, Minstrels, & all others of that stampe.

Spud. Is it not lawful vpon the Sabbath day to play at Dice, Cards, Tables, Boules, Tennise, & such other pleasant exercises, wherein man taketh pleasure and delight:

Cardes, Dice, Tables, Tennise, Boules, and other exercises, used vnlawfully in England. Cap. 42.

Phil. These be no exercises for any Christian man to follow any day at al, much lesse vpon the Sabbath day, which the Lord wold haue

130 *All wicked games vſed in Chriſtmaſſe.* The Anatomic

Exerciſes vn-
lawful vpon
the Sabbath
day.

Furta officio-
ſa.

All wicked
Games vſed
in Chriſtmas
time.

No time pri-
uiledgedh a
man to ſin.

The true kee-
ping of
Chriſtmas.

Wickednes
in Chriſtmas.

Vnlawful for
one chriſtian
to plaie with
another to
win his mo-
ney.

to be conſecrate to himſelfe to be ſpent in holy and godly exerciſes,
according to his wil. As for Cards, dice, tables, boules, tenniſſe, and
ſuch like, they are Furta officioſa, a certain kind of ſmooth, deceit-
full & ſleighty theft, whereby many a one is ſpoyled of all that euer
he hath, ſometimes of his life withal, yea, of body and ſoule for euer:
And yet (more is the pity) theſe be the only exerciſes vſed in euery
mans houſe, al the yere throught: but eſpecially in Chriſtmas time
there is nothing elſe vſed but Cards, Dice, Tables, masking, mum-
ming, bouling, & ſuch like fooleries. And the reaſon is, for that they
thinke they haue a Commiſſion & prerogatiue that time, to do what
they liſt, & to follow what vanity they will. But (alas) do they thinke
that they are priuiledged at that time to do euil: the holier the time
is (if one time were holier then another, as it is not) the holier ought
their exerciſes to be. Can time diſpence with the, or giue the liberty
to ſin: No, no: the ſoule which ſinneth ſhal die, at what time ſoeuer
it offendeth. But what will they ſay: Is it not Chriſtmas: muſt
we not be merry: Trueth it is, we ought both then, & at all times
beſides to be merie in the Lord, but not otherwiſe, not to ſwill and
gull in more then will ſuffice nature, nor to lauiſh forth more at that
time, then at any other times. But the true celebrazion of the feaſt
of Chriſtmas is, to meditate (and as it were to ruminare in the ſe-
crete cogitations of our mindes) vpon the incarnation and birth of
Jeſus Chriſt, God and man: not only at that time, but all the times
and daies of our life, & to ſhew our ſelues thankful to his bleſſed ma-
ieſty for the ſame. Notwithſtanding, who knoweth not, that more
miſchief is that time committed then in all the yere beſides: what
masking and mumming, wherby robbery, whozedome, and ſome-
time murder is committed: what Dicing and Carding, what ea-
ting & drinking, what banquetting and feaſting is then vſed, more
then in all the yere beſides: to the greae diſhonour of God, and
impoueriſhing of the Realme.

Spud. Is it not lawfull for one Chriſtian to play with another
at any kind of game, or to win his money, if he can:

Phil. To play at Tables, cards, Dice, Boules, or the like (though
a good Chriſtian man wil not ſo idly, and vainly ſpend his golden
dayes) one Chriſtian with another, for their private recreations, af-
ter ſome oppreſſion of ſtudie, to driue away fantaſies, or melancholy
paſſions, & ſuch like, I doubt not, but they may, vſing it moderately
with

with intermission, and in the feare of God: But to play for lucre of Game, and for desire only of his brothers substance (rather then for any other cause) it is not at any hand lawfull, nor to be suffered.

For as it is not lawfull to rob, steal, & purloin by deceit, or sleight so is it not lawfull to get thy brothers goods from him, by carding, dicing, tabling, bowling, or any other kind of theft, for these Games are no better: nay, worse then open theft, for open theft every man can beware of, but this being a crafty politick theft, & commonly done vnder pretence of friendship, few or none at al can beware of it. The Commandement saith, Thou shalt not couet nor desire any thing that belongeth to thy neighbour. Now, it is manifest, that those that play for money, not only couet their Brothers money, but also vse craft, falshood, and deceit, to winne the same.

Gaming worse then open theft.

The Apostle forbiddeth vs to vse deceit in bargaining, in buying, or selling: Much lesse then ought we to vse deceit in gaming.

Our Saviour Christ biddeth every man, doe to another, as hee wold another shuld do vnto him. Which rule, if it were duly obserued, were sufficient to withdraue men both from all kinde of gaming, & also from al kind of vniust dealing: For, as thou wouldest not that another man shuld win thy mony, so thou oughtest not to desire the winning of his: for thou must do as thou wouldest be done by.

A rule to restrain vnlawful gaming.

Spud. If gaming for money be so vnlawfull, wherfore are there gaming houses, & places appointed for maintenance of the same?

Phil. That excuseth not the fault, but aggrauated it rather. And truly great pitie it is, that these Brothel houses (for so I call all gaming houses) are suffered as they be. For, are they not the very Seminaries and nurseries of all kind of abomination, whatsoever heart can thinke, or tongue expresse? And therefore, I marvel that those, who keepe and maintaine these gaming houses, can neuer haue light hearts, or once look vpon towards heauen, that not only suffer this manifest theft in their houses (for gaming is no better) but also maintain and vphold the same.

Gaming houses, with their wickednes.

The Apostle saith: Not only they that do euil, digni sunt morte, Are worthy of death, but also, qui consentiunt facientibus, those who consent to them that doe it. Call to minde then what euilles come of this wicked exercise I beseech you. For doth not swearing, tearing, and blaspheming the name of God: Doeth not stinking Whoredome, Theft, Robbery, Deceit, Fraud, Cosonage, fighting,

Quarrelling, & sometime murder: Doth not Pride, rapine, drunkenness, beggery: and in fine, a shameful end follow it, as the shadow doth follow the body: Wherefore, I wil not doubt to call these Gaming houses the slaughter houses, the shambles, or Blockhouses of the Deuil, wherein he butchereth Christian mens soules infinite wayes, God knoweth, the Lord suppresseth them.

Lawes and
sanctions di-
vulgate a-
gainst ga-
ming.

Spud. Were there euer any lawes made against the inordinate abuse hereof, or haue the godly in any age misliked it?

Phil. In all ages & times, both the godly sober Christians haue detested it, and wholesome lawes haue been published against it.

Octavius Augustus, was greatly reproched of the Writers of his time, for his great delight in gaming, notwithstanding, his manifold vertues besides.

Cicero objected to Marcus Antonius, his often gaming, as a note of infamie vnto him.

The infamie
purchased by
gaming.

The noble Lacedemonians sent their Ambassadors to Corinth, to conclude a peace, who coming thither, & finding the people playing at Dice and Cardes, & vnto Christie games, returned back againe (infected pace) their peace vnconcluded, saying: It should neuer bee reported, that they would ioine in league with Dice players and Gamesters. The same Lacedemonians sent to Demetrius, in derision of his Dice playing, a paire of Dice of gold.

Sir Thomas Eliot (that worthy Knight) in his booke of Governance, asketh. Who wil not thinke him a light man, of smal credit, dissolute, remisse, and vaine, that is a Dice player or Gamester?

Publius saith, *Quantò peritior est Aleator in sua arte, tanto nequior est & vita & moribus.* How much cunniger a man is in gaming, and Diceplaying, so much corrupter he is both in life & manners. *Iustinian* made a law that none should play at Dice, nor Cardes for no cause, neither priuately nor openly.

Alexander Seuerus, banished al gamesters out of his dominions. And if any were found playing, their goods wer confiscate, and they counted as mad men euer after, neuer trusted, nor esteemed of any.

Lodouicus, ordeined that all Gamesters should depart out of his land, for feare of corrupting of others.

Punishment
for gaming

King Richard the second, forbade al kind of gaming, & namely dice playing. King Henrie the fourth ordeined, that euery dice player shuld be imprisoned six dayes, for euery seuerall time he offended in gaming.

King

King Edward the fourth ordained, who so kept gaming houses, should suffer imprisonment three yeeres, & forfeit twenty pound, & the players to be imprisoned two yeeres, and forfeit ten pound.

*the penaltie
for those that
keep gaming
houses.*

King Henry the seventh ordained, that euery Diceplayer should be imprisoned all aday, & the keeper of the dicing house, to forfeit for euery offence sixe shillings eight pence, and to be bound by Recognizance to good behauiour.

King Henry the eight ordained, that euery one that kept dicing houses, should forfeit fourty shillings, and the players to forfeite sixe shillings eight pence: with many other good lawes and statutes, set forth against this raging abuse of gaming, which, least I might seeme tedious, I omit, beseeching the Lorde to root vp, & supplant these, & al other stumbling blocks in his church & common wealth.

Spud. As I remember, in the Catalogue of abuses before, you sayd, the Sabbath day was prophaned by Bear-baiting, Cockfighting, hawking, hunting, keeping of Faires. Courts, & Markets vpon the said day. Is it not lawfull then to follow these exercises vpon the Sabbath day neither?

Bear-baiting, and other exercises, vsed vnlawfully
vpon the Sabbath day in England. *Cap. 43.*

Phil.

These Heathnish exercises vpon the Sabbath day, which the Lord would haue consecrated to his seruice, for the glory of his name, & our spirituall comfort, are not in any respect tollerable, or to be suffered. For the bayting of a Beare, besides that it is a filthy, stinking, & lothsome game, is it not a perillous exercise: wherein a man is in danger of his life euery minute of an houre: which thing though it were not so, yet what exercise is this meete for any Christian: what Christian heart can take pleasure to see one poore beast to rent, teare, and kill another, and all for his foolish pleasure? And although they bloudy be beasts to mankind, & seeke his destruction, yet we are not to abuse them, for his sake who made them, & whose creatures they are. For notwithstanding that they be euill to vs, and thirst after our bloud, yet are they good creatures in their owne nature and kind, and made to set forth the glory, power, and magnificence of our God, and for our vse, & therfore for his sake we ought not to abuse them. It is a common saying amongst al men, borrowed

*No creature
to be abused*

from the French: Qui aime Iean, aime son chien, that is. Loue me, loue my Dog: So loue God, loue his creatures.

God is abused, when his creatures are misused.

Keeping of Mastiues and bandogs.

If any should abuse but the Dog of another mans, would not he who oweth the Dog, think that the abuse done to his dog resulteth to himselfe? And shal we abuse the creatures of God, yea, take pleasure in abusing them, & yet think that the contumely done to them, reboundeth not to him who made them? But admit it were graunted that it were lawful to abuse the good creatures of God, yet is it not lawful for vs to spend our golden yeares in such idle & vaine exercises dayly & hourly as we doe. And some, who take themselves for no small fooles, are so far assotted, that they will not stick to keep a dozen or a score of great Mastiues, to their no small charges, for the maintenance of this goodly game (forsooth) and will not make any bones of twenty, forty, yea an hundred pound at once to hazard at a beyt: with fight Dog, fight Beare, the Deuil part al. And to be plaine, I think the Deuil is master of the game, Bearward and al, A goodly pastime (forsooth) worthy of commendation, & wel fitting these Gentlemen of such reputation. But how much the Lord is offended for the prophonation of his Sabbath by such vnlawfull exercises, his heauenly Maiesty of late hath reueiled, pouring forth his heauy wrath, his fearful iudgment, and dreadfull vengeance vpon the beholders of these vanities, as hereafter followeth.

*A fearfull example of God his iudgment vpon the
Prophaners of the Sabbath day. Cap. 44.*

Vpon the thirteenth day of Ianuary, being the Sabbath day, Anno. 1583. there resorted an infinite number of people men, women, and children, of each sort to those infamous places, where these wicked exercises are vsually practised) for they haue their Courts, Gardens, and Yards for the same purpose) & being al come together, and mounted aloft vpon their Scaffolds, and galleries, and in midst of all their iollitie and pastime, al the whole building (not one sticke standing) fell downe with a most woonderful and fearfull confusion. So, that either two or three hundred men, women & children (whereof seuen were killed dead) were some wounded, some lamed, and other some bruised and crushed, almost to death. Some had their brains dashed out, some their heads al to quash, some their legges broken, some their armes, some their backs, some their

Shoulders

Shoulders, some one hurt, some another: so, that you should haue heard a wofull crie, euen pearcing the Skies, parentes bewayling their childe: Children their louing parents: wiues their husbands and Husbands their wiues, marueilous to haue heard. This woful Spectable and heauie iudgement, pitifull to heare of, but most rufull to beholde, the Lord sent downe from Heauen, to shewe vnto the whole world how grienously he is offended with those that spend his Sabbath in such wicked exercises, in the meane time leauing his temple desolate & empty. God graunt all men may take warning hereby to shun the same, for fear of like or sharper iudgment to come.

A feareful Iudgment of God, shewed at the Theaters. *cap. 45*

The like iudgment in effect did the Lord shewe vnto them a litle before, being assembled at their Theaters, to see their bawdy Enterludes, and other fooleries there practised. For he caused the earth mightily to shake and quauer, as though al wold haue fallen downe: whereat the people soze amazed, some leapt downe from the top of the Turrets, pinacles, & towers, where they stood, to the ground, whereby some had their legges broke, some their armes, some their backs, some hurt one where, some another where, & many soze crushed and bruised: but not any, but they went away soze affraid, & wounded in conscience. And yet can neither the one, nor the other, pray the from these deuillish exercises, vntil the Lorde consume them all in his wrath: which God forbid. The Lord of his mercy, open the eyes of the Magistrates, to pluck downe these plaeces of abuse, that God may be honored, and their consciences discharged.

A woful Spectacle.

Cockfighting vpon the Sabbath day in England. *cap. 46*

Besides these exercises, they flock thicke & threfold to the Cock-fights, an exercise nothing to the rest, where nothing is vsed but swearing, forswearing, deceit, fraud, collusion, cosenage, scolding railing, couitious talking, fighting, brawling, quarrelling, drinkeing whozing, & which is worst of al, robbing one another of their goods, & that not by direct, but indirect means & attempts. And yet to blanch and set out these mischiefs withall (as though they were vertues) they haue their appointed dayes and set houres, when these deuilleries must be exercised. They haue houses erected to that purpose. Flags and Ensignes hanged out, to giue noitce of it to others, and proclamation goes out, to proclaim the same, to the end that many may come to the celebration of this solemne feast of mischiefe.

cockfighting vpon the sabbath day.

Appointed times for exercise of deuilleries.

Hauking and hunting vpon the Sabbath day in England,

Hawking &
hunting vpo
the Sabbath.

No more li-
bertie giuen
to one, the to
another, for
mispending
of their
goods.

No good
Hunters in
scripture.

Cost bestow-
ed in hawkes
and dogs.

Whē al beasts
were obedient
to man and
wherefore
they rebell.

For pleasure
sake only no
man ought
to abuse anie
of the crea-
tures of God

AND as for hawking and hunting vpon the Sabbath, it is an exercise vpon that day, no lesse vnlawfull then the other. For no man ought to spend any day of his life, much lesse euery day, as many doe in such vaine and idle pastimes. And therfore, let Gentlemen take heed, for be sure, accomptes must be giuen at the day of Iudgement of euery minute of time, both howe they haue spent it and in what exercises. And let them bee sure, no more liberty is giuen them, to mispend an houre, or one iote of the Lord his goods, then is giuen to the poorest, and meanest person that liueth vpon the face of the earth. I neuer reade of any in the volume of the sacred Scriptures that was a good man, and a hunter.

Esau, was a great hunter, but a reprobate. Ismaell, a great hunter, but a miscreant. Nimrod, a great Hunter, but yet an abiect, & a vessel of wrath. This I speake not to condemne Hawking and hunting altogether, being vsed for recreation now and then, but against the continual vse thereof dayly, houely, weekly, yearely, yea al the times of their life, without intermission. And such a felicity haue some in it, as they make it al their ioy, bestowing more vpo hawks and hounds, and a sort of idle lubbers to follow them, in one yeare, then they will giue to the poore members of Christ Iesus in seuen years, peraduentur in all the dayes of their life. So long as man in Paradise persisted in innocency, all beastes whatsoeuer, were obedient to him, & came and humbled themselues befoze him. But euer since his fall, they haue fled from him, and disobeyed him, because of his sin: that seeing he disobeyed the Lorde, they againe disobey him. For, so long as man obeyed God, so long they obeyed him: but so soon as man disobeyed God, they disobeyed him, and became enemies to him, as it were seeking to reuenge that iniurie which man had done to God, in disobeying his lawes. Therfore the cause why all beastes do fly fro vs, & are becom enemies vnto vs, is our disobedience to the Lord, which we are rather to sorrow for, the to hunt after their deaths by the shedding of their bloud. If necessitie or want of other meats inforceth vs to seek eafter their liues, it is lawfull to vse them in the feare of God, with thanks to his Name: but for our pastimes, and vaine pleasures sake, we are not in any wise to spoyle or hurt them.

Is he a Christian man, or not rather a cruel Tartarian, that delighteth in bloud: Is hee a Christian, that spendeth all his life in wanton pleasures, and pleasaunt delights: Is he a Christian that

buyeth

buyeth by the Cozne of the pooze, turning it into bread (as manie do) to feed dogs for his pleasure: Is he a Christian, that lieth to the hurt of his neighbour, in treading & breaking downe his hedges, in casting open his gates, in trampling of his cozne, & otherwise annoy- ing him, as hunters do: Wherefore God giue the grace to see to it, & to amend it betimes, ere it be too late, for they know, *Mora trahit periculum, Delay bringeth danger.* Let vs not defer to leaue euil, and to do good, least the wrath of the Lord be kindled against vs, & consume vs from the vpper face of the earth.

Hurt by hun-
ting to poore
men,

Markets, Faires, Courtes, and Leetes vpon the Sabbath
Spud. day, in England. *Cap. 47.*

What say you to keeping of Markets, Faires, Courtes and Leetes vpon the Sabbath day: Thinke you it is not law- full to vse the same vpon that day:

Philo. No truly: for can we serue God and the Deuil together, can we carry to God & ferrie to the Deuil, can we serue two ma- sters, & neither offend the one, nor displease the other: Can we serue God & Mammon? Can we please God and the worlde, both at one time: The Lord wil not be serued by peecemeale, for eyther he wil haue the whole man, or els none. For saith he, Thou shalt loue the Lord thy God with all thy soule, with all thy minde, with all thy power, with all thy strength, and so forth, or els with none at all. Then, seeing that we are to giue ouer our selues, so wholly and to- tally to the seruice of God: all the dayes of our life, but especially vpon the Sabbath day, being consecrate to that end, we may not in- termeddle with these prophane exercises vpon that day. For, it is moze then manifest that these Faires, Markets, Courtes, & Leetes vpon the Sabbath day, are not only a hindzance vnto vs, in the ser- uice of God, & an abuse of the Sabbath, but also leade vs the path- way to hell. For what cousonage is not there practised: What fall- hood, deceit, and fraud is not there exercised: what dissimulation in bargaining: What setting forth counterfeite & deceivable wares is not there vled: What lying, swearing, forswearing, drunkenness, whozdom, theft, & sometimes murther, either there, or by the way thither, is not euery where committed: In Courtes & Leets, what enuy, malice and hatred is nourished: What Expostulation, rayling scolding, periuring, & reperiuring is maintained: What oppression of the pooze: what fauouring of the rich: what iniustice, and indirect

Not lawfull
to keepe
Courts Leets
Markets; and
Faires, vpon
the Sabbath
day,

Abuse of the
Sabbath by
Faires and
Markets

The euill in
Faires and
Markets,

The euils in
Courts and
leets practi-
sed,

Dealing

dealing: What byzbing, deceiuing, what polling & pillling is the pra-
ctised: It wold make a Christian heart to bleed in beholding it. And
yet notwithstanding, we must haue these goodly Pageants played
vpon the Sabbath day (in a wacion) because there are no mo dayes
in the week. And hereby it commeth to passe that the Sabbath is
prophaned, Gods word contemned, his Commandements disauul-
led, his Sacraments conculcate, his ordinances neglected, & in sum-
ma, his bloud trode vnder feet, and all mischief maintained.

Playing at
footbal.

Playing at Footbal vpon the Sabbath and other dayes
Spud. in England. Cap. 48.

Football a
friendly kind
of fight.

IS the playing at Football, reading of merry hookes, and such
like delectations, a violation or prophanation of the Sabbath day?

Philo. Any exercise, which withdraweth vs from godlinesse, ey-
ther vpon the Sabbath day, or any other day els, is wicked & to
be forbidden. Now, who is so grossly blind, that seeth not, that these
aforesaid exercises not only withdraw vs from godlines and vertue
but also hale and allure vs to wickednes and sin: for as concerning
Footeball playing, I protest vnto you, it may rather bee called a
friendly kind of fight, then a play or recreation. A bloudy and mur-
dering practise, then a fellowly sport or pastime. For, doth not eue-
ry one ly in wayt for his aduersary, seeking to ouerthrow him, and
to picke him on his nose, though it be vpon hard stones, in ditch or
dale, in valley or hole, or what place soeuer it be, he careth not, so hee
may haue him downe. And he that can serue the most of this fashion
he is counted the only fellow, & who but he? So that by this means,
sometimes their necks are broken, sometimes their legs, sometime
their armes, sometime one part thrust out of ioint, sometime another
sometimes their noses gush out with blood, sometimes their eyes
start out of their heads, & sometimes hurt in one place, sometimes in
another. But who so euer scapeth away the best, goeth not scotfree,
but is either sore crushed and bruised, so as he dyeth of it, or els sca-
peth very hardy: And no maruel, for they haue sleights to meet one
betwixt two, to dash him against the heart with their elbows, to
hit him vnder the short ribbes with their griped fists, and with their
knees to catch him vpon the hip, and to picke him on his necke, with
an hundred such murdering deuises: and hercof groweth enuy, ma-
lice, rancour, chollour, hatred, displeasur, enmity, and what not els?

And

Hurt by Foot
ball playing.

And sometimes, fighting, brawling, contention, quarrel picking, murther, homicide, and great effusion of blood, as experience daily teacheth. Is this murthering play now an exercise for the Sabbath day? Is this a Christian dealing, for one brother to maim and hurt another, and that upon premeditated malice, or set purpose? Is this to doe to another, as we would wish another to doe to vs. God make vs more carefull ouer the bodies of our brethren.

Football playing a murthering play.

Reading of wicked bookes in England. Cap. 49.

AND as for reading of wicked bookes, they are utterly unlawful, not only to be read, but once to be named, and that not only upon the Sabbath day, but also upon any other day, as which tend to the dishonour of God, depauation of good manners, and corruption of Christian soules. For as corrupt meats doe annoy the stomacke, and infect the body, so the reading of wicked and vngodly bookes (which are to the mind, as meate is to the body) infect the soule, and corrupt the minde, hayling it to destruction, if the great mercy of God be not.

Reading of wicked bookes.

the euil coming by reading euil books.

And yet notwithstanding, whosoever will set pen to paper now a dayes, how vnheonest soeuer, or vnseemly of Christian eares. his argument be, is permitted to goe forward, and his work plaussibly received, friendly licensed, and gladly imprinted, without any prohibition or contradiction at all: wherby it is grown to this issue, that books and pamphlets of scurrility and bawdry are better esteemed and more vendible, then the godliest and sagest books that be: But if it be a godly treatise, reproofing vice and teaching vertue, away with it, for no man almost, though they make a flourish of vertue & godlines, will buy it, nor (which is lesse) so much as once touch it. This maketh the Bible, that blessed book of God, to be so little esteemed. That renowned Book of Martyrs, made by that famous Father, and excellent Instrument in God his Church, Maister Iohn Foxe, so little to be accepted, and all other good Bookes little or nothing reuerenced, whilst other toys, fantasies, and bableries, whereof the world is full, are suffered to be printed. These prophane Scheduls, sacrilegious Libels, and Hethicall pamphlets of toys and bableries, (the Authours whereof may challenge no small reward at the hands of the deuill for inueting the same) corrupt mens mindes, peruert good wits, allure to Bawdry, induce to whoredome,

the hurt that wicked bookes bring

suppresse vertue & erect vice: which thing how shuld it be otherwile, for are they not inuented & excogitate by Belzebub, written by Lucifer, licensed by Pluto, printed by Cerberus, & set abroad to sale by the infernal Furies themselves, to the poisoning of the whole world? But let the inuenter, the Licensers, the Printers, & the sellers of these baine toys and more then Hethnical impieties take heed, for the blood of al those which perish or take hurt through these wicked books, shall be poured vpon their heads at the day of iudgment, and be required at their hands.

Spud. I pray you how might all these enormities, & abuses be reformed? For, it is to small purpose to shew the abuses, except you shew withall how they might be amended.

Philo. By putting in practise & executing those good lawes, and godly statutes, which haue been heretofore, & dayly are set forth and established, as God be thanked, there are many: the want of the due execution wherof, is the cause of all these mischiefs, which both rage and raigne amongst vs.

Spud. What is the cause why these lawes are not executed, as they ought to be?

Why the
lawes are not
executed as
they ought
to be.

Philo. Truly I cannot tell, except it be thorow the negligence and corruption of the inferiour Magistrates: or els perhaps (which thing happeneth now & then) for many they are bought off, disfranchized, and dispensed withal, for as the saying is, Pecunia omnia potest. Money can do all things. And yet notwithstanding, shall it be done inuiscibly in a cloud (vnder benedicite I speak it) the Prince being bozne in hand that the same are duly executed. This fault is the corruption of those that are put in trust to see them executed (as I haue told you) and notwithstanding do not.

Spud. This is a great abuse doubtlesse, and worthy of great punishment.

Philo. It is so truly, for if they be good lawes, tending to the glorie of God, the publike weale of the Cuntrey, and correction of vice, it is great pity that many shuld buy the out. For what is that els, but to sell vertue for lucre: Godlines for drasse, yea, mens souls for corruptible money? Therfore, those that sel them, are not onely traitors to God, to their Prince & country, but are also the Devils marchants, to ferry the bodies and soules of Christians as much as lieth in the, ouer the sea of this world to the Stigian floud of hel, burning

ning with fire and brimston for ever. And those that buy them are Traitors to God, their Prince & cuntry also. For if the lawes were at the first good (as God be praised the most of the lawes in Englad be) why should they be bought out for money, and if they were euill why were they published, but had rather bene buried in the womb of their mother, befoze they had euer seene the light. And why were lawes constitute, but to be executed? Els it were as good to haue no lawes at all (the people liuing orderly) as to haue good lawes, and them not executed.

they that buy
or sel lawes
for mony are
traitors to
God.

The Prince ordeining a law, may lawfully repeale & annul the same again, vpon special causes and considerations, but no inferiour Magistrate or subiect whatsoeuer, may stop the course of any lawe made by the prince, without daunger of damnation to his soule, as the word of God beareth witnesse. And therefore, woe be to those men, that wil not execute the sentence of the law, being so godly, and so Christian as they bee in England, vpon malefactors and offenders. Verily, they are as guilty of their blood befoze God, as euer was Iudas of the death of Christ Iesus.

None may
stai the course
of the lawes,
but the
princes.

Spud. Seeing it is so, that all flesh hath corrupted his way befoze the face of God, and that there is such abomination amongst the, I am perswaded that the daie of Iudgment is not far off. For when iniquitie shall haue filled vp his measure, then shall the end of of all things appeare as, Christ witnesseth in his Euangely.

Spud. The day of the Lord can not be far of, that is most certain For what wonderfull strange miracles, fearful signes, and dreadful tokens hath he sent of late dayes, as Preachers & foretellers of his wrath due vnto vs, for our impenitencie & wickednes of life: Hath he not caused the earth to tremble and quake: the same earth to remoue from place to place: the seas and waters to roare, swell and burst out and ouerflow their banks, to the destruction of many thousand: Hath he not caused the Elements and Skies, to send forth flashing fire: To raine downe Wheat, a wonderfull thing as euer was hard, & the like: Hath he not caused wonderful Eclipses in the Sun & Moone, with most dreadful Coniunctions of Stars, & Planets, as the like this thousand yeares, hath not been seene or heard of: Haue not the clouds distilled downe aboundance of rain & shoures with all kind of vnseasonable weather, to the destroying (almost) of all things vpon the earth: Haue we not seen Comets, blazing stars,

The wonder-
ful signes and
tokens which
the Lord hath
sent to warne
vs of the day
of iudgment.

fiery Drakes, men fighting in the aire, most fearfull to behold: Hath not Dame Nature her selfe denied vnto vs her operation, in sending forth abortiues, vntimely birchs, vnglesom Monsters, and fearfull mishapen creatures both in man & beast. So, that it seemeth, all the creatures of God are angry with vs, and threaten vs with destruction, and yet are we nothing at al amended: (alas) what shal become of vs: Remēber we not there is a God that shal iudge vs righteously: that there is a Deuil, who shal torment vs after this life vnspcakably, if we repent not: At that day, the wicked shal find that there is a materiall Hell, a place of all kinds of toxtures, wherein they shal be punished in fire and Brimstone, amongst the terrible company of vnglesome devils worl without ende, how light soeuer they make account of it in this worl. For some such ther be, that when they heare mention of hel, or of the paines therof in the other worl, they make a mock of it, thinking they be but metaphoricall speeches, only spoken to terrifie vs withall, and not otherwise. But certaine it is, as there is a God, that will rewarde his childezen, so there is a Deuill that will remunerate his seruants: And as there is a Heauen, a materiall place of perfect ioy prepared for the Godly, so there is a Hell, a materiall place of punishment for the wicked and reprobate, prepared for the Deuill and his Angels, or els the word of God is in no wise to be credited: which blasphemie, once to think of, God keep all his childezen from.

A materiall
hel after this
this life.

Spud. But they will easily auoyd this, for they say, it is written At what time so euer a sinner doth repent him of his sinne, I will put all his wickednes out of my remembrance, saith the Lord. So that if they may haue three words at the last, they wil with no more. What think you of these fellows:

Philo. I think them no men but deuils, no Christians, but worse then either Turks or Iewes, or any other infidels whatsoever, and more to be auoyded then the poyson of a Serpent: for the one slayeth but the body, but the other both body and soule for euer. Wherefore, let euery good christian man take heed of the, & auoid the. For it is truly said, cum bonis bonus eris, & cum peruersis peruerteris, with the good thou shalt learn good, but with the wicked thou shalt be perverted.

Spud. Do you think then, that, that cannot be a true repentance which is deferred to the last gaspe?

Philo. No truly: For true repentance must spring out of a liuely faith,

faith, with an inward loathing, & detesting of sin. But this deferred repentance springeth not of faith, but rather of the feare of death which he seeth imminent before his eyes, of the grief & tediousnes of paine, of the horrour of hell, & feare of God his inevitable iudgmēt, which he knoweth now he must needes abide: & therfore, this can be no true repentance: For, there are two maner of repentances, the one a true repentāce to life, the other a false repentance to death: as we may see by Iudas, who is said to haue repēted, & which is moze to haue confessed his fault, & which is most of all, to haue made restitution, & yet was it a false repentance: and why? because it sprang not out of true faith, but as before. Peter repented & wept bitterly, and was saued ther by, though he neither made confession, nor satisfacti- on, & why? because it sprang of a true and liuely faith. So these fel- lowes may say they repent, but except it be a true repentance spring- ing of faith, it can serue them no moze to life, then the pretended repentāce of Iudas did serue him to saluation. Let them beware, for Cain repented, yet is he condemned. Esau did repent, yet is he con- demned. Antiochus did repent, yet is he condēned. Iudas did repent, yet is he condemned, with infinit mo, and why so? because their pro- lōged repentance sprang not of faith, & of an inward hatred vnto sin, &c. Thus they may see, that euery light affection, is no true repen- tance: and that it is not ynough to say at the last, I repent, I repent, for vntles it be a true repentance indeed, it is worch nothing. But in- deed if it were so, that man had liberum arbitrium, free wil and power of himself, to repent truly when he wold, and that God had promised in his worde to accept of that repentance, it were another matter. But repentance is, donum Dei, the gift of God, de sursum veniens a patre luminum, coming from aboue, from the father of light: and there- fore it is not in our powers to repent when we will: It is the Lorde that giueth the gift, when, where, and to whom it shal please him: and of him are we to craue it incessantly, by faithfull prayer, and not otherwise to presume of our owne repentance, when indeed we haue nothing lesse, then a true repentance.

Spud. Then thus much I gather by your wordes, that a true repentance (which is a certaine inward griefe, and sorrow of hearte, conceiued for our sinnes, with a hatred and loathing of the same) serueth to saluation through the mercie of God in Chyriste: so fained repentance saucth not from perdition. And therfore, we must
repent

No true re-
pentance
which is de-
ferred to the
last gaspe.

Two maner
of repentāces
a false repen-
tance, and a
true repen-
tance.

Euery light
affection is
no true re-
pentance.

repent dayly and hourly, and did not deferre our repentance to the last gaspe, as many do, then which nothing is moze perillous.

Philo. True it is, for may not he be called a great foole, that by deferring and prolonging of repentance to the last gasp (as they say) will hazard his body & soule to eternal damnation for euer? Whereas by dayly repentance he may assure himselfe, both of the fauour of God, & of life euerlasting (by faith) in the mercy of God, through the most precious bloud of his dear Sonne, Iesus Christ, our alone sauour and Redeemer, to whom be praise for euer.

All thinges
are vaine and
vanity it self.

Spud. Now must I needs say, as the wise King Salomon said, all things are vaine and transitorie, and that nothing is permanent vnder the Sunne: The works of men are vnperfect, and lead to destruction, their exercises are vaine, and wicked altogether. Wherefore, I setting apart all the vanities of this life, will from henceforth consecrate my selfe wholly to the seruice of my God, and to follow him in his word, which only is permanent, and leadeth vnto life. And I most hartily thank the Lord my God for your good company this day, and for your graue instructions, promising by the assistance of God his grace, to follow and obey them to my possible power, all the dayes of my life.

The ioyes of
this life, tread
the path to
death.

Philo. God giue you grace so to do, and euery Christian man els, and to auoyd all the vanities, and deceivable pleasures of this life, for certainly they leade the path to eternall destruction both of body and soule for euer, to as many as obey them. For, it is vnpossible to wallow in the delights and pleasures of this world, & to liue in toy for euer in the kingdome of heauen. And thus we hauing spent the day, and also ended our iourney: we must now depart, beseeching God that we may both meete againe in the Kingdome of heauen, there to raigne and liue with him for euer, through Iesus Christ our Lord. To whome with the Father, and the holy Spirit be all honour and glozie for euer moze. Amen.

FINIS.

God haue the praise, both now and alwaies. Amen.

